

30163
SELECT WORKS

OF

SRI SANKARACHARYA

SAMSKRIT TEXT AND
ENGLISH TRANSLATION.

TRANSLATED BY

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PREFACE.

THE main object of this publication is to present, in simple English, some of the works of Sri Sankaracharya in which he tried to expound, in a popular style, the philosophy of the Non-Dualistic Vedanta of which he was the well-known founder. With this view the present translation has been rendered free of technical words and phrases, and, in some instances, literal and technical accuracy has been purposely sacrificed in order to make the translation readable and comprehensible by itself independently of the text. It is however hoped that the juxtaposition of the Sanskrit text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to garb it in a popular style. To

those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara,—mostly elaborate commentaries on the Vedanta aphorisms, the Bhagavad-gita and the Upanishads—a publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's philosophy of Non-Dualism. The main feature of that philosophy, as will be apparent from a study of the following pages, may be summed up very briefly as follows. *Samsara* or phenomenal existence, whose main factor is the bondage of births and deaths in succession is unreal and is the result of illusion,—the ignorance by which the only and absolute reality, the Supreme Self, is mistaken for the unreal world, in the same way as a rope may be mistaken for a serpent in the dusk of the evening. Both bondage and liberation are thus illusory, for, since there is no real bondage at all, how can there be a liberation from it? Yet, liberation or *moksha* is relatively

spoken of and can only result from a thorough knowledge of the reality behind and beyond and underneath and within the unreal. Sankara emphasises the fact that such knowledge is not a mere theoretical one which can be gathered from books or lectures, but is of the nature of direct realisation or actual experience. The sole source of this knowledge is a clear and accurate understanding of the Vedic text "That thou art," but, however much one may analyse its meaning by means of his own reason or with the aid of commentaries, the direct realisation of the self cannot take place unless the Vedic text in question reaches the student through the mouth of a spiritual teacher (the *guru*). It is then, and only then, that the disciple realises in a flash, as it were, "I am Brahman," the individual soul is seen, at all times and in all conditions, to be identical with the Supreme Self, and the knowledge springs up that all this is indeed the Self and there is naught but the Self. This is the highest goal of spiritual endeavour, the *moksha* or libera-

tion of the Vedanta philosophy. Further detail would be out of place in a short preface of this kind, but the translator feels bound to call attention to one very prominent teaching of Sankara which will be evident from a perusal of the present publication,—namely, that devotion to a personal God (*Saguna-Brahman*) is not inconsistent with the true Vedanta philosophy, but, on the other hand, spiritual perfection or liberation is impossible without the grace of God attainable by devotion and the grace of the Master (*guru*) who alone can reveal the true nature of the Self to the ardent aspirant for the Absolute that is beyond all word and thought.

THE TRANSLATOR.

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SELECT WORKS
OF
Sri Sankaracharya

। हरिस्तुतिः ॥

Hymn to Hari.

स्तोष्ये भक्त्या विष्णुमनादें जगदादें
यस्मिन्नेतत्संस्यतिचक्रं अमरीत्यम्
यस्मिन्द्वष्टे नश्यति तत्संस्यतिचक्रं
तं संसारस्वान्तविनाशं हरिमीडे ॥ १ ॥

I praise, with devotion, the All-pervading (Vishnu), Who, Himself without origin, is the origin of the universe, in Whom this wheel of *samsara** revolves in this wise, and, on realising Whom, this wheel of *samsara* is destroyed—that Hari, the destroyer of the darkness of *samsara*, I praise. (1)

* Phenomenal existence; the succession of births and deaths.

यस्यैकांशादित्थमनेषं जगदेतत्
 प्रादुर्भूतं येन पिनदं पुनरित्थम् ।
 येन व्यासं येन विवुद्रं सुखदुःखैः
 तं संसारध्वान्तविनाशं हरिमीडे ॥ २ ॥

Him, from a single aspect of Whom this whole universe has sprung into existence, by Whom again it is held together in this manner, by Whom it is pervaded, and by Whom it is illumined through pleasure and pain,—that Hari, the destroyer of the darkness of *samsara*, I praise. (2)

सर्वज्ञो यो यश्च हि सर्वः सकलो यो
 यश्चानन्दोऽनन्तगुणो यो गुणधामा ।
 यश्चाव्यक्तो व्यस्तसमस्तः सदसशः
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ३ ॥

Him, Who is all-knowing, Who is indeed all and perfect, Who is bliss itself, Who resides in the qualities* and has therefore endless attributes, Who is Unmanifest that differentiates the undifferentiated, and Who is both the real

* Sattva, Rajas and Tamas.

and the unreal,—that Hari, the destroyer of the darkness of *samsara*, I praise. (3)

यस्मादन्यन्नास्त्वपि नैवं परमार्थं
दश्यादन्यो निर्विषयज्ञानमयत्वात् ।
शाश्वतज्ञानशेयंकिंहीनेऽपि सदा ज्ञः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४ ॥

There is naught else than Him; yet, this universe is not his real nature. He is not the objective world, for He is of the nature of non-objective consciousness. And though He is devoid of the distinction of the knower, knowledge and the known, He is nevertheless always the knower,—that Hari, the destroyer of the darkness of *samsara*, I praise. (4)

आचार्येभ्यो लङ्घसुसूक्ष्माच्युततत्त्वाः
वैराग्येणाभ्यासवलाचैव द्राघिन्ना ।
भक्तैवकाप्रयध्यानपरा यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ५ ॥

Him Who is realised as the Supreme Lord by those who, having learnt from proper preceptors the extremely subtle nature of the

Immutable, are engaged in the contemplation of the ultimate Unity with the help of renunciation, constant meditation and firm devotion,—that Hari, the destroyer of the darkness of *samsara*, I praise. (5)

प्राणानायम्योमिति चित्तं हृदि रुध्वा
नान्यत्समृद्धिवा तत्पुनरत्रैव विलाप्य ।
क्षीणो चित्ते भाद्रश्चिरस्मीति विदुयं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ६ ॥

Him Who is realised as “I am the self-resplendent Self” when, by the control of the life-forces, the mind is confined within the heart amidst the repetition of the sound Om and, all other memory being excluded, is merged therein and is finally dissolved,—that Hari, the destroyer of the darkness of *samsara*, I praise. (6)

यं ब्रह्मरूपं देवमनन्यं परिपूर्णं
हस्थं भक्तैर्लभ्यमजं सूक्ष्ममतकर्यम् ।
ध्यात्वाऽऽत्मस्थं ब्रह्मविदो यं विदुरशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ७ ॥

Him Whom the knowers of Brahman
realise by meditation as the Supreme Lord
within themselves known as Brahman, as the
secondless, infinite, unborn, subtle, inscrutable
Resplendence residing in the heart and
attainable only by devotees,—that Hari, the
destroyer of the darkness of *samsara*, I
praise.

(7)

माक्षातीतं स्वात्मविकासात्मविवोधं
इयातीतं ज्ञानमयं हम्मुपलभ्य ।
भावप्राद्यानन्दमनन्यं च विदुये
तं संसारध्वान्ताविनाशं हरिमीढे ॥ ८ ॥

Him Who is understood as the unsurpassable bliss realisable only by the spirit by those who perceive within their own hearts. That which is beyond the senses, being realisable only by the expansion of the individual self, and beyond the cognisable, being cognition itself,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(8)

यद्गद्वयं वस्तुसतत्वं विषयालयं
तत्तद्वैवेति विदित्वा तदहं च ।

ध्यायन्त्येवं यं सनकाद्या मुनयोऽजं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ९ ॥

Him Whom, the Unborn, sages like Sanaka meditate upon by understanding that every object of perception has an underlying reality and is identical with Brahman and by realising “ I am That ”,—that Hari, the destroyer of the darkness of *samsara*, I praise. (9)

यद्यद्वेद्यं तत्तदहं नेति विहाय
स्वात्मज्योतिज्ञानमयानन्दमवाप्य ।
तास्मिन्ब्रह्मस्मीयात्मविदो यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १० ॥

Him Whom the knowers of the SELF know as the Supreme Lord “ in whom I am ” by eliminating as not-I whatever is perceptible, and by realising that bliss which is self-resplendent consciousness,—that Hari, the destroyer of the darkness of *samsara*, I praise. (10)

हित्वा हित्वा दृश्यमशेषं सविकल्पं
मत्वा शिष्टं भाद्रशिमात्रं गग्नाभम् ।

यद्युक्ता देहं यं प्रविशन्यच्युतमत्ता:
तं संसारध्वान्तविनाशं हरिमीढे ॥ ११ ॥

Him in Whom the devotees of the Immutable, forsaking their bodies, merge themselves by realising Him as the pure self-resplendent SELF, infinite like space, as That which alone remains when all that is cognisable and differentiated is eliminated step by step,—that Hari, the destroyer of the darkness of *samsara*, I praise. (11)

सर्वत्रास्ते सर्वशारीरी न च सर्वः
सर्वं वेत्येवेह न यं वेत्ति च सर्वः ।
सर्वत्रान्तर्यामितयेत्यं यमयन्यः
तं संसारध्वान्तविनाशं हरिमीढे ॥ १२ ॥

Him Who is in all, Whose body is this all, and yet Who is not this all, Who knows all, but Whom none knows at all, and Who, as stated above, holds all this together, being the inner spirit thereof,—that Hari, the destroyer of the darkness of *samsara*, I praise. (12)

सर्वे दृष्टा स्वात्मनि युक्त्या जगदेतत्
 दृष्टाऽस्त्मानं चैवमजं सर्वजनेषु ।
 सर्वात्मैकोऽस्मीति विदुर्य जनहस्त्यं
 तं संसारध्वान्तविनाशं हरिमीढे ॥ १३ ॥

Him Who is realised as “ I am the One that is the All ” by those who see, by their reason, all this universe as existing within themselves and their own self as the Unborn residing in the heart of all beings,—that Hari, the destroyer of the darkness of *samsara*, I praise. (13)

सर्वत्रैकः पश्यति जिग्रत्यथ भुङ्गे
 स्पृष्टा श्रोता बुध्यति चेत्याहुरिमं यम् ।
 साक्षी चास्ते कर्तुषु पश्यन्निति चान्ये
 तं संसारध्वान्तविनाशं हरिमीढे ॥ १४ ॥

Him Who is described by some as the One in all beings that sees and smells and tastes and touches and hears and knows, and by others as the witness that is the seer in all doers,—that Hari, the destroyer of the darkness of *samsara*, I praise. (14)

पश्यन्त्रृष्टवन्नन् विजानन्त्रसयन्तं-
 जिग्रद्विभ्रहमिमं जावतेयेत्थम् ।
 इत्यात्मानं यं विदुरीशं विषयं
 तं संसारध्वान्तविनाशं हरिमीढे ॥ १५ ॥

Him Who is realised as the Supreme Lord, the SELF that is the knower of objects, Who sees and hears and knows and tastes and smells and holds this body together as the individual self therein,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(15)

जाग्रद्वा स्थूलपदार्थान्थ मायां
 द्वा स्वप्नेऽथापि सुपुत्रौ सुखानिद्राम् ।
 इत्यात्मानं वीक्ष्य मुदाऽस्ते च तुरीये
 तं संसारध्वान्तविनाशं हरिमीढे ॥ १६ ॥

He Who sees objects of gross matter in the waking state, illusion in dream, and blissful repose in deep sleep and Himself in the fourth state and is happy,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(16)

पश्यन्त्रुद्वाऽप्यक्षर एको गुणभेदान्
 नानाकारान्स्फाटिकवद्वाति विचित्रः ।

भिन्नश्वनश्चायमजः कर्मफलैर्यः

तं संसारध्वान्तविनाशं हरिमीडे ॥ १७ ॥

Him Who, though pure, imperishable, one and unborn, nevertheless imposes upon Himself* different qualities and different shapes and, like a crystal †, shines variegated, differentiated and hidden by the fruits of action—that Hari, the destroyer of the darkness of *samsara*, I praise. (17)

ब्रह्माविष्णु रुद्रहुताशौ रविचन्द्रै

इन्द्रो वायुर्यज्ञ इतीर्थं परिकल्प्य ।

एकं सन्तं ये बहुधाऽऽहुर्मतिभेदात्

तं संसारध्वान्तविनाशं हरिमीडे ॥ १८ ॥

Him Who is the one Reality, but Who owing to the diversity of intellects, is conventionally spoken of in various ways as Brahman, Vishnu, Rudra, Fire, the Sun, the Moon, Indra, Vayu (the God of Wind), and sacrifice,—that Hari, the destroyer of the darkness of *samsara*, I praise. (18)

* Lit.: Sees.

† Reflecting external colours.

सत्यं ज्ञानं शुद्धमनन्तं व्यतिरिक्तं
 शान्तं गूढं निष्कलमानन्दमनन्यम् ।
 इत्याहादौ यं वरुणोऽसौ भृगवेऽजं
 तं संसारध्वान्तविनाशं हरिमीडे ॥ १९ ॥

Him, the Unborn, Whom, at the beginning of the Taittiriya-Upanishad, Varuna explained to Bhrigu* as being uncontradictable, conscious, pure, imperishable, transcendental unperturbed, unperceivable, without parts, blissful, and without a second,—that Hari, the destroyer of the darkness of *samsara*,
 I praise. (19)

कोशानेतान्पञ्चं रसादीनतिहाय
 ब्रह्मस्मीति स्वात्मनि निश्चिय दृष्टिस्थम् ।
 पित्रा शिष्टो वेद भृगुर्य यजुरन्ते
 तं संसारध्वान्तविनाशं हरिमीडे ॥ २० ॥

Him Whom, as stated at the end of the Taittiriya-Upanishad, Bhrigu, taught by his father, realised as the witness in everything after having determined within himself “ I am

* Son of Varuna.

the Brahman beyond these five sheaths of taste, etc.*"—that Hari, the destroyer of the darkness of *samsara*, I praise. (20)

येनाविष्टो यस च शक्त्या यदधीनः
क्षेत्रज्ञोऽयं कारयेता जन्तुषु कर्तुः ।
कर्ता भोक्ताऽऽत्माऽन्नं हि यज्ञक्यधिरूढः
तं संसारध्वान्तविनाशं हरिमीढे ॥ २१ ॥

Him by Whose inspiration, by Whose power,† and on whom depending, the knower of the field ‡ directs the active principle in all creatures, and by Whose power is impelled the self that is the doer and enjoyer in this world,—that Hari, the destroyer of the darkness of *samsara*, I praise. (21)

सद्गुरुं सर्वं स्वात्मतयैवेत्यमतकर्य
व्याप्याथान्तः कृत्स्नमिदं सष्ठमशेषम् ।
सच्च तत्त्वाभूत्परमात्मा स य एकः
तं संसारध्वान्तविनाशं हरिमीढे ॥ २२ ॥

* The five *kosas*, namely, *annamaya*, *pranamaya*, *manomaya*, *vijnanamaya* and *anandamaya*.

† *Maya-sakti*, the power of illusion.

‡ *Kshetrajna*, the individual conscious self.

|| *Chit-sakti*, the power of intelligence.

Him, the one Supreme Self, Who created all this indescribable universe and Who fully permeates every part of that creation, being identical therewith, and thus becomes all that is manifest and unmanifest,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(22)

वेदान्तशाध्यात्मिकशास्त्रैश्च पुराणैः
शास्त्रैश्चान्यैः सात्वततन्त्रैश्च यमीशम् ।
द्व्युऽथान्तश्चेतसि बुद्धा विविशुर्ये
तं संसारध्वान्तविनाशं हरिमीडे ॥ २३ ॥

Him Whom, by the help of the Vedantas, the sciences treating of the self, the Puranas, the cults of Vishnu-worship and other sciences, many have realised as the Supreme Lord within their own selves and, knowing thus, have merged themselves into Him,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(23)

अद्वाभाक्तिध्यानशमावैर्यतमानैः
ज्ञातुं शक्यो देव इहैवाशु य ईशः

दुर्विज्ञेयो जन्मशैतश्चापि विना तैः
तं संसारध्वान्तविनाशं हरिमीडे ॥ २४ ॥

Him, the resplendent Lord, Who is speedily realisable even in this world by those who strive to seek him by means of faith, devotion, meditation, self-control and other expedients, but Who is hard to realise even through hundreds of lives for those who are devoid of those expedients,—that Hari, the destroyer of the darkness of *samsara*, I praise. (24)

यस्यातकर्ये स्वात्मविभूतेः परमार्थं
सर्वं खलिवत्यत्र निरुक्तं श्रुतिविद्धिः ।
तजादित्वादविभृतरङ्गाभमामेन्नं
तं संसारध्वान्तविनाशं हरिमीडे ॥ २५ ॥

Him, the indescribable glory of Whose manifestation has been defined by the Vedic seers in the passage “All this indeed is Brahman”, that is, all this, being born of Him, being in Him and dissolving in Him, is identical with him, like the waves of the ocean,—that Hari, the destroyer of the darkness of *samsara*, I praise. (25)

दृष्टा गीतास्वक्षरतस्वं विधिनाऽजं
 भक्त्या गुर्वा लभ्य हृदिस्थं हाशेमात्रम् ।
 ध्यात्वा तस्मिन्स्म्यहमित्यत्र विदुये
 तं संसारध्वान्तविनाशं हरिमीढे ॥ २६ ॥

Him Who is realised by intense devotion as the unborn and indestructible principle, the pure intelligence residing as Witness in the heart, and by meditating “I am in Him”, as taught in the Gita and in the manner laid down therein,—that Hari, the destroyer of the darkness of *samsara*, I praise. (26)

क्षेत्रज्ञत्वं प्राप्य विभुः पञ्चमुखैर्यो
 मुङ्गेऽजसं भौग्यपदार्थान्प्रकृतिस्यः ।
 क्षेत्रे क्षेत्रे धृप्त्वन्दुवर्देको वहुधाऽस्ते
 तं संसारध्वान्तविनाशं हरिमीढे ॥ २७ ॥

Him, the Infinite, Who, assuming the condition of the individual self and dwelling in nature, incessantly enjoys the objects of enjoyment through the five gateways of the senses, and Who, though one, appears as different in different bodies like the moon re-

flected in the waters,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(27)

युक्त्याऽलोऽय व्यासवचांसत्र हि लभ्यः

क्षेत्रक्षेत्रज्ञान्तरावीद्धिः पुरुषार्थ्यः ।

योऽहं सोऽसौ सोऽस्मयहमेवेति विदुर्ये

तं संसारध्वान्तविनाशं हरिमीडे ॥ २८ ॥

Him Who is named Purusha and Who is realised, even in this world, as "He who is I is that Supreme Lord and I am verily He" by those who intelligently investigate the teachings of Vyasa* and understand the distinction between the field and the knower of the field,†—that Hari, the destroyer of the darkness of *samsara*, I praise.

(28)

एकोऽकृत्यानेकशरीरस्थापिमं ज्ञ

यं विज्ञायेहैव स एवाशु भवन्ति ।

यस्मिन्त्वाना नेह पुनर्जन्म लभन्ते

तं संसारध्वान्तविनाशं हरिमीडे ॥ २९ ॥

* The Brahma-Sutras of Vyasa.

† Kshetra, the field or the body, and Kshetrajna, the knower of the field or the individual self.

Him, the conscious principle residing in innumerable bodies, Whose oneness realising, men speedily become Himself in this very life, and, in Whom merged, they come no more to birth in this world,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(29)

द्रुन्दैकत्वं यच्च मधुब्राह्मणवाक्यैः
कृत्वा शक्रोपासनमासाद्य विभूत्या ।
योऽसौ सोऽहं सोऽस्म्यहमेवेति विदुर्ये
तं संसारध्वान्तविनाशं हरिमीढे ॥ ३० ॥

Him Who is realised as “He that is the Supreme Lord is I and I am verily He” by those who understand the unity in duality taught by the passages of the Madhu-Brahmana* and attain a supremacy that exacts veneration even at the hands of Indra,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(30)

योऽयं देहे चैष्यिताऽन्तःकरणस्थः
सूर्ये चासौ तापयिता सोऽस्म्यहमेव ।

* Brih. Up., II. 5.

इत्यात्मैकयोपासनया यं विदुरीशं

तं संसारध्वान्तविनाशं हरिमीडे ॥ ३१ ॥

Him Who is realised as the Supreme Lord by those who meditate on the unity of the SELF, as "He that, dwelling in the mind, impels the body to action, He too that, residing in the sun, causes him to radiate heat, I am verily He,"—that Hari, the destroyer of the darkness of *samsara*, I praise. (31)

विज्ञानांशोर्यस्य सतः शक्त्यधिरूदो

बुद्धेऽनुध्यत्यन्व वहिर्बोध्यपदार्थान् ।

नैवान्तःस्थं बुद्ध्यति यं वोधायितारं

तं संसारध्वान्तविनाशं हरिमीडे ॥ ३२ ॥

Him, the ultimate reality, a spark of Whose consciousness reflected in nature * cognises the objects of cognition outside the mind, but does not cognise Him that dwells within the mind and inspires the cognition,—that Hari, the destroyer of the darkness of *samsara*, I praise. (32)

*I.e., the individual self.

कोऽयं देहे देव इतीत्यं सुविचार्य
 ज्ञाता श्रोता मन्त्रिता चैष हि देवः ।
 इयालोच्य ज्ञांश इहास्मीति विदुर्य
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ३३ ॥

Him Who is realised as "I am that conscious principle in this body" by those who intelligently enquire "Who is this Shining One in the body?" and determine that this Shining One is indeed the knower, the hearer and the thinker,—that Hari, the destroyer of the darkness of *samsara*, I praise. (33)

को ह्येवान्यादात्मनि न स्यादयमेष
 ह्येवानन्दः प्राणिति चापानिति चेति ।
 इयस्तित्वं वक्तुपपत्त्या शूतिरेषा
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ३४ ॥

Who indeed can live, if He do not reside in the body? He alone, therefore, is the Supreme Bliss and He is the incoming and outgoing life. By such reasoning does the Scripture* declare that He is,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(34)

* The Taittiriya-Upanishad.

प्राणो वाऽहं वाक्‌श्रवणादीनि मनो वा

बुद्धिर्वाऽहं व्यस्त उतायापि समस्तः ।

इत्यालोच्य ज्ञासिरिहास्मीति विदुयै

तं संसारध्वान्तविनाशं हरिमीडे ॥ ३५ ॥

“Am I the vital energy *? Or speech? Or the senses of hearing etc? Or the mind †? Or the intellect? ‡ Am I a particular entity or the collective whole?” Him Who, by thus meditating, is realised as “I am the conscious principle in this body”,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(35)

नाहं प्राणो नैव शरीरं न मनोऽहं

नाहं बुद्धिर्नाहमहङ्कारपियौ च ।

योऽत्र ज्ञांशस्तोऽस्म्यहमेवेति विदुयै

तं संसारध्वान्तविनाशं हरिमीडे ॥ ३६ ॥

Him Who is realised as “I am not the vital energy *, nor the body, nor the mind †, nor the intellect ‡, nor the ego §, nor the understanding ||, but am verily He that is the

* Prana. † Manas. ‡ Buddhi. § Ahankara. || Dhi.

conscious principle in this body,"—that Hari,
the destroyer of the darkness of *samsara*,
I praise. (36)

सत्तामात्रं केवलाविज्ञानमज्जे सत्
सूक्ष्मं नियं तत्त्वमसीयात्मसुताय ।
साक्षामन्ते प्राह पिता यं विसुमायं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३७ ॥

Him Whom, in the Upanishad of the Samaveda *, the father † explains to his son ‡ as pure existence, pure consciousness, the unborn, the real, the transcendental, the eternal, the infinite, the first cause, and by declaring "That thou art",—that Hari, the destroyer of the darkness of *samsara*, I praise.

(37)

मूर्तौमूर्ते पूर्वमपेक्षाय समाधौ
दृश्ये सर्वं नेति च नेतीति विहाय ।
चैतन्यांशे स्वात्मनि सन्तं च विदुयं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३८ ॥

Him Who is realised as the ultimate reality by those who, through perfect absorption of

* Chhandogya-Upanishad. † Uddalaka. ‡ Svetaketu.

thought*, attain to the knowledge of the conscious principle within themselves by first excluding all conditioned and unconditioned existence and then eliminating all that is perceptible as "Not this" "Not this,"—that Hari, the destroyer of the darkness of *samsara*, I praise. (38)

ओतं प्रोतं यत्र च सर्वं गगनान्तं
योऽस्थूलानण्वादिषु सिद्धोऽक्षरसङ्गः ।
ज्ञाताऽतो यो नेत्युपत्तभ्यो न च वेदः
तं संसारध्वान्ताविनाशं हरिमोहे ॥ ३९ ॥

Him Who is the warp and woof of the web of this universe including the undifferentiated ether, Who is established under the designation of the Indestructible in such passages as "It is not gross, It is not atomic etc.", Who can only be understood as "There is no knower but He", but Who is not the object of cognition,—that Hari, the destroyer of the darkness of *samsara*, I praise. (39)

* Samadhi.

तावरसर्वे सत्यमिवाभाति यदेतत् ।
 यावत्सोऽस्मीत्यात्मनि यो ज्ञो न हि दृष्टः ।
 दृष्टे यस्मिन्सर्वमसत्यं भवतीदं ।
 तं संसारध्वान्तविनाशं हरिमीढे ॥ ४० ॥

Him, the Knower, without realising Whom within one's self as "I am He", all this appears as real, but, Who being realised, all this becomes unreal,—that Hari, the destroyer of the darkness of *samsara*, I praise. (40)

रागामुक्तं लोहयुतं हेम यथाऽग्नौ
 योगाष्टाङ्गैरुजालितज्ञानमयाग्नौ ।
 दग्धवाऽस्त्मानं ज्ञं परिशिष्टं च विदुय्
 ते संसारध्वान्तविनाशं हरिमीढे ॥ ४१ ॥

Him Who is realised as the consciousness that ultimately remains when the self that is not free from impurity is burnt in the fire of knowledge kindled by eightfold *Yoga**, like gold alloyed with iron in the furnace,—that Hari, the destroyer of the darkness of *samsara*, I praise. (41)

* *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.*

यं विज्ञानज्योतिषमादं सुविभान्तं
 हृदयकेन्द्रगन्योक्तसमीद्यं तटिदामम् ।
 भक्त्याऽराध्येहैव विशन्त्यात्मनि सन्तं
 तं संसारस्थान्तविनाशं हरिमीढे ॥ ४२ ॥

Him Who is the resplendent light of consciousness, the first cause, the praiseworthy, Who shines like lightning within the heart amidst the spheres of the sun, moon and fire,* in Whom the sages, worshipping Him with devotion as the ultimate reality within their own selves, merge themselves even in this life,—that Hari, the destroyer of the darkness of *samsara*, I praise. (42)

पायाद्वर्तं स्वात्मनि सन्तं पुरुषं यो
 भक्त्या स्तौतित्याद्विरसं विष्णुरेमं मास् ।
 इत्यात्मानं स्वात्मनि संहृत्य सदैकः
 तं संसारस्थान्तविनाशं हरिमीढे ॥ ४३ ॥

May He, the all-pervading (Vishnu), protect this devotee who is an individual self † existing

* This is a technicality of the higher *Yoga*.
 † Purusha.

in Himself, considering " This devotee praises Me Who am the essence of all organs with constant devotion and single-mindedness and withdrawing himself within his own self "— that Hari, the destroyer of the darkness of *samsara*, I praise. (43)

इत्यं स्तोत्रं भक्तजनेद्यं भवभीति-
धन्तार्काभं भगवत्पादीयमिदं यः ।
विष्णोलोकं पठाति शूण्योति वज्रति ज्ञा-
ज्ञानं ह्रेयं स्वात्मनि चाप्योति मरुष्यः ॥ ४४ ॥

He who recites or hears this hymn of the venerable teacher, valuable to devotees and resembling the sun in dispelling the darkness of the fear of *samsara*, attains the state of the All-pervading (Vishnu) and, becoming a seer, realises both knowledge and the object of knowledge* within himself. (44)

इति हरिस्तुतिः समाप्ता ॥

Thus ends the hymn to Hari.

* The Supreme Being.

॥ दशारत्तोकी ॥

The Ten-versed Hymn.

न भूमिन तोयं न तेजो न वायुः
न खं नेन्द्रियं वा न तेषां समूहः ।
अनैकान्तिकत्वात्सुषुप्त्येकासिद्धः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

I am neither earth, nor water, nor fire, nor air, nor ether, nor sensory organ, nor the conglomeration of all these; for, all these are transient. I am He that alone remains in deep sleep, the secondless, uncontradictable * attributeless Bliss (Siva). (1)

न वर्णा न वर्णाश्रमाचारधर्माः
न मे धारणाद्यानयोगादयोऽपि ।
अनात्माश्रयाहम्ममाद्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २ ॥

I am neither castes, nor the rules of caste, society and custom, nor for me are concen-

* Lit. the ultimate remnant.

tration, meditation, *Yoga* and other practices; for, all this illusion of "I" and "mine" is rooted in the not-self and is therefore dispellable by the knowledge of the self. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (2)

न माता पिता वा न देवा न लोकाः
न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।
सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

I am neither mother, nor father, nor the gods, nor the worlds, nor the *Vedas*, nor sacrifices, nor any holy place; for, in deep sleep I am [identical with Brahman which however is] not absolute non-existence. I am therefore the secondless, uncontradictable attributeless Bliss (Siva). (3)

न साङ्ख्यं न शैवं न तत्पात्रशरात्रं
न जैर्न न मीमांसकादेमं वा ।
विशिष्टानुभूत्या विशुद्धात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४ ॥

Neither the Sankhya doctrine, nor the Saiva, nor the Pancharatra, nor the Jaina,

nor the Mimamsaka, nor any other, holds good. For, by special realisation it is revealed that my nature is absolutely pure. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (4)

न चार्हं न चाधो न चान्तरं बाह्यं
न मध्यं न तिर्थङ् न पूर्वा पश्च दिक् ।
वियद्यापकत्वादखण्डकरूपः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५ ॥

I am neither above, nor below, nor inside, nor outside, nor middle, nor across, nor before, nor behind; for I am indivisible and one by nature and am all-pervading like space. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (5)

न शुक्रं न कृष्णं न रत्नं न पीतं
न कुञ्जं न पीतं न हस्यं न दीर्घम् ।
अरूपं तथा ज्योतिरकारकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६ ॥

I am neither white, nor black, nor red, nor yellow, nor bent, nor stout, nor short, nor tall, nor even formless; for, I am of the

nature of self-resplendent consciousness. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (6)

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
 न च त्वं न चाहं न चायं प्रपञ्चः ।
 स्वरूपावबोधो विकल्पासाहिष्णुः
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७ ॥

There is neither teacher, nor science, nor pupil, nor teaching, nor you (the hearer), nor I (the speaker), nor this empirical universe; for, I am the consciousness of the reality, which does not admit of differentiation. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (7)

न जाग्रत्त मे स्वप्नको वा सुषुप्तिः
 न विश्वो न वा तैजसः प्राणंको वा ।
 अविद्याऽस्तमकत्वयाणां तुरीयः
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८ ॥

For me there is neither waking nor dream nor deep sleep, nor am I the self conditioned by any of these three states (*visva, taijasa*

or *prajna*); for, all these are of the nature of nescience, but I am the fourth beyond these three. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (8)

आपि व्यापकत्वाद्वि तत्त्वप्रयोगात्
स्वतस्सिद्धभावादनन्याश्रयत्वात् ।
जगत्तुच्छमेतत्समस्तं तदन्यत्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९ ॥

All this universe, being other than the SELF, is unreal; for, the SELF alone is all-inclusive, constitutes the ultimate goal and is self-established and self-dependent. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (9)

न चैकं तदन्यद्वितीयं कुतःस्यात्
न वा केवलत्वं न चाकेवलत्वम् ।
न शून्यं न चाशून्यमद्वैतकत्वात्
कथं सर्ववेदान्तासिद्धं ब्रवीमि ॥ १० ॥

It cannot even be said that It is One. How then can there be a second, other than That? There is neither absoluteness nor non-absoluteness, neither non-entity nor entity;

for It is absolutely non-dual in Its nature.
How then can I describe That which is
established by all the Vedantas !

इति दशश्लोकी समाप्ता ॥

Thus ends the ten-versed hymn.

॥ दक्षिणामूर्तिस्तोत्रम् ॥

Hymn to Dakshinamurti.

विश्वं दर्पणदश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया वाहार्णवोद्भूतं यथा निश्चया ।
यः साक्षात्कुरुते प्रवोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रोदक्षिणामूर्तये ॥ २ ॥

Who, by virtue of the illusion residing in the self, sees, as in a dream, the universe as existing outside Himself although (more truly) it exists within Himself like the reflection of a city in a mirror, but Who, at the time of the awakening, sees naught but His own secondless self,—to that Teacher incarnate, the Lord facing the south, be this bow. (1)

विजस्वान्तरिवाङ्गुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकालिपतदेशकालकलनावैचित्र्याचित्राकृतम् ।
मायावीव विजूम्भयत्यपि महायोगीव यः स्वोच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रोदक्षिणामूर्तये ॥ २ ॥

Who, like a magician or like a *yogi*, manifests, by His own will, this universe which at

the beginning was undifferentiated like the sprout latent in the seed but which subsequently became differentiated under the various conditions of space and time induced by illusion,—to that Teacher incarnate, the Lord facing the south, be this bow. (2)

यसैव स्फुरणं सदात्मकमसत्कल्पार्थं भासते
 साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितोन् ।
 यत्साक्षात्करणाद्वेत्रं पुनरावृत्तिर्मवाम्भोनिधौ
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

Whose light alone that is the reality shines in things that resemble non-entities *; Who directly awakens His devotees by means of the Vedic sentence “That thou art”; and Who being realised, there is no more coming back in this ocean of *Samsara*,—to that Teacher incarnate, the Lord facing the south, be this bow. (3)

* Because they have no reality of their own. The self is the only reality and all else is illusory.

नानाच्छ्रद्धटोदरस्थितमहादिपप्रभाभास्वरं
 ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
 ज्ञानामीति तमेव भान्तमनुभाव्यितत्समस्तं जगत्
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

Whose consciousness flows out through the eye and other senses like the light of a big lamp placed inside a jar with many holes, and (thus) this whole universe shines solely because He shines, namely, by the consciousness "I know,"—to that Teacher incarnate, the Lord facing the south, be this bow. (4)

देहं प्राणमपीन्द्रियाण्यपि चलां दुर्ब्धं च शून्यं विदुः
 खीबालान्धजडोपमास्तवहमिति भ्रान्ता भृशंवादिनः ।
 मायाशक्तिविलासकलिप्तमहाव्यामोहसंहारिणे
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

Deluded persons who talk much, but who are as ignorant as women and children, the blind and the stupid, understand, as the "I," the body, or the breath, or the senses, or the ever-newly-springing knowledge,* or

* The reference is to a certain school of Buddhists.

non-entity. To Him who dispels this great ignorance induced by the expansive power of illusion*,—to that Teacher incarnate, the Lord facing the south, be this bow. (5)

राहुमस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मातः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रवेधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

Who is the inner self which, under the veil of illusion, like the sun or the moon eclipsed, merely exists † in deep sleep owing to the withdrawal of the senses, but which when He wakes, is recognised by Him as "I have slept,"—to that Teacher incarnate, the Lord facing the south, be this bow. (6)

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्त्तमानमहमित्यन्तस्त्वुरन्तं सदा ।
स्वत्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

* Maya.

† Since knowledge is latent in sleep.

Who reveals to His devotees, by means of the blessed symbol,* His own self which, for ever, shines within as the "I", unchanging through all the changing states of childhood, youth and old age, waking, dream and sleep, etc.,—to that Teacher incarnate, the Lord facing the south, be this bow. (7)

विश्वं पश्यति कार्यकारणतया स्वस्वार्मिसम्बन्धतः
शिष्याचार्यतया तथैव पिठुपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ८ ॥

Who is the supreme self that, dreaming or waking, under the sway of illusion, sees the universe under various distinctions such as that of cause and effect, owner and owned, pupil and teacher, father and son,—to that Teacher incarnate, the Lord facing the south, be this bow. (8)

* The *jnana-mudra*, in which the thumb and the fore-finger are formed into a ring.

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
 इत्यामाति चराचरात्मकामिदं यस्यैव भूर्यष्टकम् ।
 नान्यात्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

Whose eight-fold form alone, namely, earth, water, fire, air, ether, sun, moon and soul, manifests itself as this sentient and non-sentient universe; than Whom, supreme and infinite, naught else is perceived by the seekers of reality,—to that Teacher incarnate, the Lord facing the south, be this bow. (9)

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिनस्त्वे
 तेनास्य श्रवणात्तदर्थमननाद्वयानाच्च सङ्कीर्तनात् ।
 सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
 सिद्धेत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥ १० ॥

Since, in this hymn, the identity of the self with the universe has been made clear, by listening to it, by understanding its meaning, by meditating on it, and by teaching it to others, one will acquire the supreme faculty of identity with the universe, together with

the overlordship of nature and the eight-fold
divine faculty.*

(10)

॥ इति दक्षिणामूर्तिस्तोत्रं सम्पूर्णम् ॥

Thus ends the hymn to Dakshinamurti.

* अखिमा, महेमा, गरिमा, बघिमा, प्रासिः, प्राकाम्यं,
दर्शित्वं, वस्तिवम्.

॥ अपरोक्षानुभूतिः ॥

Direct Realisation.

श्रीहरि परमानन्दसुपदेष्टारमीश्वरम् ।

व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ १ ॥

I bow to that Sri Hari (Vishnu), the infinite bliss, the Teacher, the Supreme Lord, all-pervading, the prime-cause of all the worlds. (1)

अपरोक्षानुभूतिवै प्रोच्यते मोक्षसिद्धये ।

सद्विवेकं प्रयत्नेन वीक्षणीया सुहुमुहः ॥ २ ॥

Direct realisation is herein expounded as a means to liberation. It should be studied, again and again, with great effort, only by the wise. (2)

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।

साधनं प्रभवेत्पुंसां वैराग्यादिचतुष्टयम् ॥ ३ ॥

By following the duties of one's own caste and order, by asceticism and by the propitiation of Hari, men will gain the four-fold requisite of freedom from desires, etc. (3)

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेभ्वतु ।

यथव कार्कावष्टाया वैराग्यं तद्व निर्मलम् ॥ ४ ॥

Spotless freedom from desires means such a dissatisfaction in respect of all objects from Brahman down to the inanimate as is felt in respect of the excrement of a crow. (4)

नित्यमात्मस्वरूपं हि इत्यं तद्विपरीतगम् ॥

एवं यो निश्चयः सम्यविवेको वस्तुनः स वै ॥ ५ ॥

Discrimination of the real means the determination that the nature of the self is eternal while all that is perceptible is otherwise. (5)

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।

निय्रहो वाद्य वृत्तिनां दम इत्यभिधीयते ॥ ६ ॥

The constant eradication of mental impressions is called control of mind. The restraint of external activities is called control of body. (6)

विषयेभ्यः परावृत्तिः परमोपरातिहिं सा ।

सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

Extreme abstention is the turning away from the objects of enjoyment. The endurance of all kinds of pain is called resignation, which is beneficial. (7)

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।
चित्तैकाग्रं तु सलक्ष्ये समाधानमिति स्मृतम् ॥ ८ ॥

Devoted belief in the sayings of the Vedas, and of the teacher is called faith. The concentration of the mind on the reality that is the ultimate goal is called balance. (8)

संसारबन्धनिर्मुक्तिः कथं मे सात्करा विमो ।
इति या सुद्वा बुद्धिवैक्तव्या सा मुमुक्षुता ॥ ९ ॥

Desire for liberation is the name given to the intense thought "How and when, O Lord, shall liberation from the bonds of *samsara* come to me?" (9)

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।
कर्तव्यो ज्ञानसेव्यर्थमात्मनः शुभमिच्छता ॥ १० ॥

Whosoever desires his own welfare should, after acquiring the above-mentioned qualifica-

tions, commence the enquiry with a view to the attainment of knowledge. (10)

नोत्पृथते विना ज्ञानं निचारेणान्यसाधनैः ।
यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥

Knowledge cannot spring up by any other means than enquiry, just as the perception of things is impossible without light. (11)

कोऽहं कथमिदं जातं को वा कर्ताऽस विद्यते ।
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥

“Who am I? How was this (universe born? Who is its maker? What is its material cause?” This is the kind of enquiry referred to above. (12)

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।
एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥

“I am not the body which is a mere conglomeration of the elements, nor am I the group of the senses, but am something different from all these.” This is the kind of enquiry referred to above. (13)

अज्ञानग्रभवं सर्वं ज्ञानेन प्रविक्षीयते ।
सङ्कल्पो विविधः कर्ता विचारः सोऽयमीदृशः ॥ १४ ॥

“ All this (universe) has its origin in ignorance and is dissolved by knowledge. Desire, in its various aspects, is the mainspring of all action.” This is the kind of enquiry referred to above. (14)

एतयोर्यदुपादानमेकं सूक्ष्मं सद्व्ययम् ।
यथैव मृदुटादिनां विचारः सोऽयमीदृशः ॥ १५ ॥

“ The prime cause of both these (viz., ignorance and desire) is the one, subtle and immutable Reality,* even as the clay is the prime cause of the earthen vessel etc.” This is the kind of enquiry referred to above. (15)

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सद्व्ययः ।
तदहं नात्र सन्देहो विचारः सोऽयमीदृशः ॥ २६ ॥

“ I too am the one, subtle, and immutable Reality, the knower, the witness. I am That, without doubt.” This is the kind of enquiry referred to above. (16)

*Brahman.

आत्मा विनिष्कलो ह्यको देहो बहुभिरावृतः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

The self is without parts and without a second ; but the body is comprised of many parts. And yet they identify the two. Can any ignorance be worse than this ? (17)

आत्मा नियामकश्चान्तर्देहो वाह्यो नियाम्यकः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

The self is the ruler and subjective ; the body is the ruled and objective. And yet they identify the two. Can any ignorance be worse than this ? (18)

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥

The self is of the nature of knowledge and pure ; the body consists of flesh and is impure. And yet they identify the two. Can any ignorance be worse than this ? (19)

आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

The self is that which illuminates and is absolutely pure ; the body is inert.* And yet they identify the two. Can any ignorance be worse than this ? (20)

आत्मा नित्यो हि सद्गुपो देहोऽनित्यो द्यसन्मयः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

The self is eternal and real by nature ; the body is transient and unreal. And yet they identify the two. Can any ignorance be worse than this ? (21)

आत्मनस्तत्प्रकाशत्वं यत्पदार्थावभासनम् ।
नाग्न्यादिदीप्तिवृद्धिर्भवत्यान्ध्यं यतो निशि ॥ २२ ॥

The resplendence of the self consists in its making all things cognisable. Its shining is not like that of fire etc., for, there is darkness at night (in spite of their presence in one place). (22)

देहोऽहमित्यर्थं मृढः कृत्वा तिष्ठत्यहो जनः ।
ममायमित्यापि ज्ञात्वा धट्टदेष्ट व सर्वदा ॥ २३ ॥

* That which is illuminated.

He who thinks "I am the body" remains, alas ! in ignorance, as also he who thinks "this body is mine," as if he were always looking at an earthen vessel belonging to him. (23)

ब्रह्मवाहं समः शान्तः सच्चिदानन्दलक्षणः ।

नाहं देहो व्यसद्गुणो ज्ञानमित्युच्यते ब्रूधैः ॥ २४ ॥

"I am indeed Brahman, without difference, without change, and of the nature of reality, knowledge and bliss. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (24)

निर्विकारो निराकारो निरवयोऽहमव्ययः ।

नाहं देहो व्यसद्गुणो ज्ञानमित्युच्यते ब्रूधैः ॥ २५ ॥

"I am without change, without form, without blemish and without decay. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (25)

निरामयो निराभासो निर्विकल्पोऽहमाततः ।

नाहं देहो व्यसद्गुणो ज्ञानमित्युच्यते ब्रूधैः ॥ २६ ॥

"I am without disease, without appearances, without alternatives, and all-pervading.

I am not, therefore, the body which is unreal." This is what the wise call knowledge. (26)

निरुण्यो निष्कियो नित्यो नित्यमुक्तोऽहमच्युतः ।

नाहं देहो ह्यसदूपो ज्ञानमित्युच्यते बुधैः ॥ २७ ॥

"I am without attribute, without action, eternal, eternally free, and imperishable. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (27)

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।

नाहं देहो ह्यसदूपो ज्ञानमित्युच्यते बुधैः ॥ २८ ॥

"I am stainless, without motion, without end, pure, and devoid of old age and death. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (28)

स्वदेहे शोभनं सन्तं पुरुषात्यं च सम्मतम् ।

किं मूर्खं शून्यमात्मानं देहातीतं करोषि भो ॥ २९ ॥

Why, fool, dost thou imagine to be an absolute void the self which is different from the body but which resides even in your body

as the informing spirit* auspicious, real, accepted by all? (29)

स्वात्मानं श्रृणु मूर्खं त्वं श्रुत्या युक्त्या च पूरुषम् ।

देहातीतं सदाकारं सुदुर्दशी भवाद्दृशैः ॥ ३० ॥

Fool, learn from the Veda and by reasoning the nature of thy own self which is the informing spirit beyond the body, absolutely real by nature and utterly incomprehensible by men like you. (30)

अहंशब्देन विच्छयात् एकं एव स्थितः परः ।

स्थूलस्वनेकतां प्राप्तः कथं सादेहकः पुमान् ॥ ३१ ॥

That which is denoted by the word "I" for ever remains sole and transcendental. That which is gross, on the other hand, undergoes multiplicity. How then can the body be the self? (31)

अहं द्रष्टव्या सिद्धो देहो द्रष्टव्यतया स्थितः ।

पमायमिति निर्देशात्कथं सादेहकः पुमान् ॥ ३२ ॥

The "I" is assuredly the perceiver and the body the perceived, as is evident from the expression "this body is mine." How then can the body be the self? (32)

*Purusha.

अहं विकारहीनस्तु देहो नित्यं विकारवान् ।

इति प्रतीयते साक्षात्कर्थं स्याद्देहकः पुमान् ॥ ३३ ॥

It is a matter of direct experience that the "I" is devoid of change, whereas the body is undergoing incessant change. How then can the body be the self ? (33)

यस्मात्परमिति श्रुत्या तथा पुरुषलक्षणम् ।

विनिर्ण्योत्तं विमृद्धेन कर्थं स्याद्देहकः पुमान् ॥ ३४ ॥

The wise have ascertained the exact nature of the self from the Vedic passage "Than whom there is naught higher, etc." * How then can the body be the self ? (34)

सर्वे पुरुष एवेति सूक्ते पुरुषसंज्ञिते ।

अप्युच्यते यतः श्रुत्यां कर्थं स्याद्देहकः पुमान् ॥ ३५ ॥

It is further declared by the Veda in the *Purusha-sukta* that all this universe is verily the self. How then can the body be the self ? (35)

असङ्गः पुरुषः प्रोत्तो बृहदारण्यकेऽपि च ।

अनन्तमलसंशिलष्टः कर्थं स्याद्देहकः पुमान् ॥ ३६ ॥

* " Than whom there is naught else that is higher, naught that is smaller or bigger. It stands in space unmoving, like a tree. By That, which is the Self all this universe is filled."

Further, it is declared in the *Brihadaranyakaupanishad* that the self is incontaminable. How then can the body, contaminated by numberless impurities, be the self? (36)

तत्रैव च समाख्यातस्स्वयंज्योतिर्हि पूरुषः ।

जडः परप्रकाश्योऽस्त्रौ कथं स्याद्देहकः पुमान् ॥ ३७ ॥

In that same *upanishad* it is declared that the self is indeed self-resplendent. How then can the body, inert and requiring to be illuminated by another, be the self? (37)

प्रोक्तोऽपि कर्मकाण्डेन शात्मा देहाद्विलक्षणः ।

निरश्व तत्फलं भुज्ञे देहपातादनन्तरम् ॥ ३८ ॥

Even the ritual portion of the Veda declares that the self, distinct from the body and eternal, enjoys the fruits of ritual after the demise of the body. (38)

लिङ्गं चानेकं संयुक्तं चलं दृश्यं विकारि च ।

अव्याप्तकमसद्वप्य तत्कथं सात्पुमानयम् ॥ ३९ ॥

Even the subtle body *, composed of many parts, unstable, objective, mutable, finite, and unreal,—how can it be the self? (39)

* Linga-sarira.

एवं देहद्वयादन्यं आत्मा पुरुष इश्वरः ।
सर्वात्मा सर्वलक्षणं सर्वतीतोऽहमव्ययः ॥ ४० ॥

The self is thus distinct from both the gross and the subtle bodies. It is the informing Spirit, the Supreme Lord, the soul of all, identical with all, beyond all, the "I", the immutable. (40)

इत्यात्मदेहमागेन प्राप्तश्चैव सत्यता ॥
यथोक्ता तर्कशास्त्रेण ततः किंपुरुषार्थता ॥ ४१ ॥

(Says the opponent.) By the above distinction between the self and the body, it only follows that the manifested world is real, as declared by the science of logic. † Your aim therefore fails. (41)

इत्यात्मदेहमेदेन देहात्मत्वं निवारितम् ।
इदानीं देहमेदस्य द्यसत्त्वं स्फुटमुच्यते ॥ ४२ ॥

(This is the answer.) By the above distinction between the self and the body, the identification of the body with the self has alone been refuted. The unreality of the body as a separate entity will now be clearly explained. (42)

† Tarka-sastra.

चैतन्यस्यैकरूपत्वादेदो युक्तो न कर्हिचिद् ।
जीवत्वं च मृषा ज्ञेयं रजौ सर्पग्रहो यथा ॥ ४३ ॥

Since consciousness is one by nature, no distinction is admissible under any circumstances. Even the condition of the individual soul must be understood to be unreal, like the apprehension of a serpent in a rope. (43)

रजवज्ञानात्क्षेयेनैव यद्वद्वज्जुर्हि सर्पिणी ।
भाति तद्वच्चितिः साक्षाद्विद्वाकारेण केवला ॥ ४४ ॥

As the rope, in consequence of one's ignorance of it, appears in an instant as a serpent, so does consciousness, which is ever pure, manifest itself as the universe. (44)

उपादानं प्रपञ्चस ब्रह्मणाऽन्यत्र विद्यते ।
तस्मात्सर्वप्रपञ्चाऽथ ब्रह्मवस्ति न चेतरतः ॥ ४५ ॥

There can be no other material cause of the universe than *Brahman*. All this universe, therefore, is only *Brahman* and naught else. (45)

व्याप्यव्यापकता मिद्या सर्वमात्मेति शासनात् ।
इति इति परे तत्त्वे भेदस्यावसरः कुतः ॥ ४६ ॥

The distinction of the pervader and the pervaded is unreal by reason of the declaration "The Self is all." If the highest truth is thus understood, how can there be room for difference ? (46)

श्रुत्या निवारितं नूनं नानात्वं स्वमुखेन हि ।

कथं भासो भवेदन्यः स्थिते चाद्यकारणे ॥ ४७ ॥

Indeed, multiplicity is directly contradicted by the Veda.* How can there be any manifestation different from the one (secondless) cause. (47)

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छते ।

इह पश्यति नानात्वं मायथा वञ्चितो नरः ॥ ४८ ॥

The Veda has also pointed out the evil consequence, namely, that the man who, duped by illusion, perceives multiplicity in this world, passes on from death to death. † (48)

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।

तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥ ४९ ॥

* नेह नानाऽस्ति किञ्चन i.e., there is naught of multiplicity in this world.

† I.e. Is born again and again ; does not become free.

All creatures are born of Brahman, the Supreme Self. One should therefore understand that all these are Brahman itself. (49)

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च ।

(४९) कर्माण्यपि समग्राणि विभर्तीति श्रुतिर्जगौ ॥ ५० ॥

The Veda has declared that Brahman alone assumes all names, all forms and all activities. (50)

सुवर्णान्नायमानस्य सुवर्णत्वं च शाश्वतम् ।
ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥ ५१ ॥

Whatever is made of gold retains for ever the nature of gold. So, too, all that is born of Brahman is of the nature of Brahman.

(51)

स्वल्पमप्यन्तरं कृत्वा जीवात्मपरमात्मतोः ।

यस्संतिष्ठति मूढात्मा भयं तस्याभिमाषितम् ॥ ५२ ॥

The Veda has declared that the ignorant man who rests content with making the slightest distinction between the individual soul and the Supreme Self is exposed to danger. (52)

यत्राज्ञानाद्वैद्वैतमितरस्तत्र पश्यति ।
आत्मत्वेन यदा सर्वे नेतरस्तत्र चाण्वपि ॥ ५३ ॥

Where there is duality by virtue of ignorance one sees all things as distinct from the self. When everything is seen as the self, then there is not even an atom other than the self. (53)

यस्मिन्सर्वाणि भूतानि ह्यात्मत्वेन विजानतः ।
न वै तस्य भवेन्मोहो न च शोकोऽद्वितीयतः ॥ ५४ ॥

For him who has realised that all beings are the self, there is neither delusion nor misery, since there is no second. (54)

अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।
इति निर्बाहितं श्रुत्या वृहदारण्यसंस्थया ॥ ५५ ॥

It has been established in a passage of the Brihadaranyaka that this self is Brahman itself which is everything. (55)

अहुमूर्तोऽप्ययं लोको व्यवहारक्षमोऽपि सन् ।
असद्गौपो यथा स्वप्न उत्तरक्षणवाधतः ॥ ५६ ॥

This world, although it is the object of experience and of phenomenal treatment, is yet

unreal like a dream, because it is followed by contradiction.* (56)

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि न हि जागरः ।

द्रुयमेव लये नास्ति लयोऽपि ह्युभयोर्न च ॥ ५७ ॥

A dream becomes unreal in the waking state; nor does the waking state exist in dream. Both dream and waking are absent in sleep, and sleep too is absent in dream and in waking. (57)

त्रयमेव भवेन्मिथ्या गुणत्रयविनिर्मितम् ।

अस्य द्रष्टा गुणातीतो नित्यो ह्येकशिचदात्मकः ॥ ५८ ॥

Thus all the three states are unreal, being produced by the three qualities.† The Eternal is the witness of these three states, beyond the three qualities, the One that is pure consciousness. (58)

यद्वन्मृदि घटधार्मित शुक्तौ वा रजतस्थितिम् ।

तद्वद्वद्वाणि जीवत्वे वीक्ष्यमाणे न पश्यति ॥ ५९ ॥

Just as one sees not the separate existence of the pot when he knows that it is clay, or

* When Brahman is realised.

† *Sattva, rajas and tamas.*

the illusive existence of silver when he knows that it is mother-of-pearl, so too does one see not the condition of the individual soul when he knows Brahman. (59)

यथा मृदि घटीनाम कनके कुण्डलाभिधा ।

शुक्तौ हि रजतख्यातिर्जीविशब्दस्तथा परे ॥ ६० ॥

Just as a pot is only a name of clay, an ear-ring of gold, or the (illusory) silver of mother-of-pearl, so too is the individual soul a name of the supreme. (60)

यथैव व्योम्नि नीलत्वं यथा नीरं महस्यले ।

पुरुषत्वं यथा स्थाणौ तद्विद्वर्षं चिदात्मनि ॥ ६१ ॥

Like the blueness in the sky, like the mirage in the desert and like the illusive appearance of a person in a post, so is the universe in Brahman. (61)

यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा ।

यथाऽऽकाशे द्विचन्द्रत्वं तद्वत्सर्वे जगस्थितिः ॥ ६२ ॥

Like a ghost in vacant space, like a city of the celestials* and like two moons in the

* An accidental formation of the clouds resembling a city.

sky, so is the existence of the world in Brahman. (62)

यथा तरङ्गकल्लोर्जलमेव स्फुरत्यलम् ।

पात्ररूपेण ताम्रं हि ब्रह्माण्डौघैस्तथाऽत्मता ॥ ६३ ॥

Just as it is water alone that appears as waves and tides, and copper alone as vessels, so does the self alone appear as many universes. (63)

घटनाम्ना यथा पृथ्वी पटनाम्ना हि तन्तवः ।

जगन्नाम्ना चिदाभाति झेयं तत्तदभावतः ॥ ६४ ॥

As the clay alone appears under the name of pot, as the threads appear under the name of cloth, so does Brahman appear under the name of the world. It (Brahman) should, therefore, be realised by the elimination of name. (64)

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः ।

अज्ञानात्र विजानन्ति मूदेव हि धटादिकम् ॥ ६५ ॥

All phenomenal life is possible for men only by virtue of Brahman, just as the pot is

possible only by virtue of clay. But men do not understand it thus, owing to ignorance.

(65)

कार्यकारणता नित्यमास्ते घटमूदोर्यथा ।

तथैव श्रुतियुक्तिभ्यां प्रपञ्चप्रद्वयोरिह ॥ ६६ ॥

Just as the relation of effect and cause always subsists between the pot and clay, so does the same relation subsist between the world and Brahman. This is known both from the Vedas and by reasoning.

(66)

गृह्यमाणे धरे यद्वन्मूत्तिकाऽऽयाति वै बलाद् ।

वाक्यमाणे प्रपञ्चेऽपि ब्रह्मेवाभाति भासुरम् ॥ ६७ ॥

Just as, when the pot is being seen, it is the clay that is seen *ipso facto*, so too when the world is being seen, it is only the self-resplendent Brahman this is seen.

(67)

सदैवात्मा विशुद्धेऽस्ति शशुद्धो भाति वै सदा ।

यथैव द्विविधा रज्जुर्बानिनोऽश्वानिनोऽनिशम् ॥ ६८ ॥

The self always shines as unconditioned for the wise and always as conditioned for

the ignorant, just as the rope appears in two ways.* (68)

यथैव मृग्मयः कुम्भस्तद्वदेहोऽपि चिन्मयः ।

आत्मानात्मविभागोऽयं मुखैव क्रियते दुर्धैः ॥ ६९ ॥

Just as the pot consists of clay, so does even the body consist of the self. This distinction between the self and the not-self is therefore unnecessary for the wise. (69)

सर्पत्वेन यथा रज्जू रजतत्वेन शुक्तिका ।

विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७० ॥

As a rope is perceived as a serpent, or the mother-of-pearl as silver, so too is the self understood as the body by the utterly ignorant. (70)

घटत्वेन यथा पृथ्वी पटत्वेनेवं तन्तवः ।

विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७१ ॥

As clay is perceived as a pot, as threads are perceived as a cloth, so too is the self

* As a rope to the clear vision or as a serpent to the mistaken vision.

understood as the body by the utterly ignorant. (71)

कनकं कुण्डलत्वेन तरङ्गत्वेन वै जलम् ।

विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७२ ॥

As gold is perceived as an ear-ring or water as a wave, so too is the self understood as the body by the utterly ignorant.

(72)

चौरत्वेन यथा स्थाणुर्जलत्वेन मरीचिका ।

विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७३ ॥

As a post is perceived as a thief or the mirage as water, so too is the self understood as the body by the utterly ignorant. (73)

गृहत्वेनेव काष्ठानि खड्गत्वेनेव लोहता ।

विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७४ ॥

As pieces of wood are perceived as a house or as steel is perceived as a sword, so too is the self understood as the body by the utterly ignorant. (74)

यथा वृक्षविपर्यासो जलाद्धवति कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७५ ॥

Just as trees are seen by one as topsy-turvy by reflection in water, so does one perceive the self as the body by virtue of ignorance.

(75)

पोतेन गच्छतः पुंसः सर्वे भातीव चश्चलम् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७६ ॥

For the person who is going in a boat, everything appears to be in motion, so does one perceive the self as the body by virtue of ignorance.

(76)

पीतत्वं हि यथा शुभ्रे दोषाद्धवति कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७७ ॥

Just as some one with a faulty vision sees a white thing as yellow, so does one perceive the self as the body by virtue of ignorance.

(77)

चक्षुभ्यो भ्रमशीलाभ्यो सर्वे भाति भ्रमात्मकम् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७८ ॥

Just as, when the eyes are dizzy, every-
thing appears as wandering, so does one
perceive the self as the body by virtue of
ignorance. (78)

अलातं भ्रमणेनैव वर्तुलं भाति सूर्यवत् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७९ ॥

Just as a firebrand, by being revolved,
appears to be circular like the sun, so does
one perceive the self as the body by virtue of
ignorance. (79)

महर्त्वे सर्वस्तूनामणुत्वे लातिदूरतः ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८० ॥

All things, however big in size, appear very
small at a great distance. So does one
perceive the self as the body by virtue of
ignorance. (80)

सूक्ष्मत्वे सर्वभावानां स्थूलत्वं चोपनेत्रतः ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८१ ॥

All things, however small in size, appear
big under a magnifying glass. So does one

perceive the self as the body by virtue of ignorance. (81)

काचभूमौ जलत्वं वा जलभूमौ हि काचता ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८२ ॥

A glassy surface appears as water, and a watery surface as glass. So does one perceive the self as the body by virtue of ignorance. (82)

यद्वद्भौ मणित्वं हि मणौ वा वह्निता पुमान् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८३ ॥

Just as one mistakes charcoal for a gem or a gem for charcoal, so does one perceive the self as the body by virtue of ignorance. (83)

अश्रेष्टु सत्सु धावत्सु सोमो धावति भाति वै ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८४ ॥

When the clouds are moving, the moon appears to move. So does one perceive the self as the body by virtue of ignorance. (84)

यथैव दिग्बिपर्यासो मौहाद्ववति कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८५ ॥

Just as the directions seem to be changed for one who is in a swoon, so does one perceive the self as the body by virtue of ignorance.

(85)

यथा शशी जले भाति चश्चलत्वेन कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्प्रज्ञानयोगतः ॥ ८६ ॥

Just as the moon appears to some one as moving in the waters, so does one perceive the self as the body by virtue of ignorance.

(86)

एवमात्मन्यविद्यातो देहाध्यासो हि जायते ।

स एवात्मपरिज्ञानाल्लियते च परात्मनि ॥ ८७ ॥

Thus is the self mistaken for the body owing to ignorance. But when the self is realised, this mistake disappears in Brahman.

(87)

सर्वमात्मतया ज्ञातं जगत्स्थावरजङ्गमम् ।

अभावात्सर्वभावानां देहानां चात्मता कुतः ॥ ८८ ॥

The whole world, sentient and non-sentient, is realised to be only the self. How then

can the various things and the various bodies
be the self, since they are unreal ? (88)

आत्मानं सततं जानन् कालं न य महामते ।

प्रारब्धमखिलं भुज्ञन्नोद्देशं करुं मर्हसि ॥ ८९ ॥

O thou that art most intelligent ! Spend
all thy time in realising the self. Exhausting
all the ripe fruits of thy past deeds, thou
needest not feel any anxiety. (89)

उत्पन्नेऽप्यात्मनि ज्ञाने प्रारब्धं नैव मुश्वति ।

इति यच्छ्लयते ज्ञास्त्रे तत्त्विराक्रियतेऽधुना ॥ ९० ॥

We shall now refute the statement in the
books that, even when the self has been rea-
lised, such fruits of past actions as are ripe
for experience* cannot be avoided. (90)

तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते ।

देहादिनामसत्त्वात् यथा स्वप्नो विवोधतः ॥ ९१ ॥

When the knowledge of the reality has
sprung up, there can be no fruits of past ac-

* Prarabda.

tions to be experienced, owing to the unreality of the body, etc., in the same way as there can be no dream after waking. (91)

कर्म जन्मान्तरीयं यत्प्रारब्धमिति कीर्तितम् ।
ततु जन्मान्तराभावात्पुंसो नैवास्ति कहिंचित् ॥ ९२ ॥

Action done in past lives is called *prarabdha*. But that has no existence at all at any time, since past life is itself unreal. (92)

स्वप्नदेहो यथाऽध्यस्तस्तयैवायं हि देहकः ।
अध्यस्तस्य कुतो जन्म जन्माभावे हि तत्कुतः ॥ ९३ ॥

Just as the dream body is a mere illusion, so is this (physical) body also. How can an illusory thing have life, and how, if there is no life, can there be that (past action)? (93)

उपादानं प्रपञ्चस्य मृद्गाण्डसेव कष्यते ।
अज्ञानं चैव वेदान्तस्तस्मिन्नष्टे क विश्वता ॥ ९४ ॥

As clay is the efficient cause of the pot, so is ignorance declared by the Vedanta to be the efficient cause of the universe. When

that ignorance itself is destroyed, where then is this universe ? (94)

यथा रज्जुं परित्यज्य सर्पे दृष्टाति वै ब्रह्मात् ।

तद्रूपत्यमविज्ञाय जगत्पश्यति मूढधीः ॥ ९५ ॥

Just as, by delusion, one ignores the rope and perceives the serpent, so does he of deluded intellect perceive the universe without realising the truth. (95)

रज्जुरूपे परिज्ञाते सर्पद्वण्डं न तिष्ठति ।

अविष्टाने तथा ज्ञाते प्रपञ्चः शून्यतां गतः ॥ ९६ ॥

When the form of the rope is understood, the appearance of a serpent disappears. So too when the ultimate reality is realised, the universe vanishes. (96)

देहस्यापि प्रपञ्चत्वात्प्रारब्धावस्थितिः कुतः ।

अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥ ९७ ॥

And as the body too is part of the universe, how can any past action subsist ? But the Vedas speak of past action in order to help the understanding of the ignorant. (97)

झ्यायन्ते चास कर्मणि तस्मिन्द्वे परावरे ।
बहुत्वे तन्निषेधार्थं श्रुत्या गीतं च यत्स्फुटम् ॥ ९८ ॥

In the passage “ his actions are destroyed when the supreme is realised ”, the Veda expressly speaks of actions in the plural, in order to signify the destruction of *prarabdha*.*

(98)

उच्यते ज्ञैर्बलाचैतदानर्थद्वयागमः ।
वेदान्तमतहानं च यतो ज्ञानमिति श्रुतिः ॥ ९९ ॥

There is a twofold fault † in the obstinate insistence on *prarabdha* by the ignorant. There is also the forsaking of the Vedanta doctrine, since the Veda declares the possibility of knowledge.

(99)

* There are three kinds of actions:—(1) *prarabdha*, so much of past actions as has given rise to the present birth, (2) *sanchita*, the balance of past actions that will give rise to future births and (3) *kriyamana*, acts being done in the present life. If by knowledge (2) and (3) were alone to be destroyed and not (1) also, the dual number would have been used and not the plural.

† The impossibility of liberation and the futility of knowledge.

त्रिपञ्चाङ्गान्ययो वक्ष्ये पूर्वोक्तस्य हि लब्धये ।
तैश्च सर्वैस्सदा कार्यं निदिध्यासनमेव तु ॥ १०० ॥

For the gaining of the liberation aforesaid, I shall now explain fifteen steps, by the help of all of which one should at all times practice meditation. (100)

नित्याभ्यासाद्वते प्राप्तिर्भवेत्सच्चिदात्मनः ।
तस्माद्ब्रह्म निदिध्यासेजिज्ञासुः अयसे चिरम् ॥ १०१ ॥

Without constant practice the self that is pure existence and knowledge cannot be realised. Therefore one who desires knowledge and seeks liberation should meditate on Brahman for a long time. (101)

यमो हि नियमस्त्यागो मौनं देशश्च कालता ।
आसनं मूलबन्धश्च देहसम्यं च द्रक्स्थितिः ॥ १०२ ॥

The control of the senses (*yama*), the control of the intellect (*niyama*), the avoidance of unreality (*tyaga*), spiritual silence (*mauna*), place (*desa*), time (*kala*), posture (*asana*), the subdual of the root-cause (*mulabandha*), the equipoise of the body (*deha-samya*), the firmness of vision (*drik-sthiti*). (102)

प्राणतंयमनं चैव प्रयाहारश्च धारणा ।

आत्मध्यानं समाधिश्च प्रोक्तान्यज्ञाने वै क्रमात् ॥ १०३ ॥

The control of life-forces (*pranayama*), the withdrawal of consciousness (*pratyahara*), the holding of consciousness (*dharana*), self-contemplation (*dhyana*), and absorption (*samadhi*),—these, in order, are said to be the steps. (103)

सर्वे ब्रह्माति विज्ञानादिनिदयग्रामसंयमः ।

यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहः ॥ १०४ ॥

The control of all the senses by means of the knowledge “all is Brahman” is called *yama* and should be practised again and again. (104)

सजातीयप्रवाहश्च विजातीयतिरस्तुतिः ।

नियमो हि परानन्दो नियमात्क्रियते तु वैः ॥ १०५ ॥

The incessant flow of thought towards all that relates to the self and the submergence of all that relates to the not-self is called *niyama*. It imparts supreme bliss and assiduously practised by the wise. (105)

त्यागः प्रपञ्चरूपस्य चिदात्मत्वावलोकनात् ।

त्यागो हु महतां पूज्यः सद्यो मोक्षमयो यतः ॥ १०६॥

Tyaga is the elimination of the phenomenon of the universe by realising the self that is Brahman. *Tyaga* is venerated even by the great, because it is of the nature of instant liberation. (106)

यस्माद्वाचो निवर्तन्ते अप्राप्य मनसा सह ।

यन्मौनं योगीभिर्गम्यं तद्वेत्सर्वदा बुधः॥ १०७॥

The wise man should always see himself as that *mauna* * from which word and thought, not reaching it, turn away, but which is attainable by *yogis*. (107)

वाचो यस्मान्निर्वर्तन्ते तद्वक्तुं केन शक्यते ।

प्रपञ्चो यदि वक्तव्यः सोऽपि शब्दविवर्जितः ॥ १०८॥

Who can speak of that from which all words turn away ? If the universe is to be spoken of, even that is devoid of words. †

(108)

* Used here in the sense of *Brahman*.

† Since it is neither real nor non-existent, hence *anirvachaniya*.

इति वा तद्वेनमौनं सतां सहजसंज्ञितम् ।
गिरा मौनं तु बालानां प्रशुक्तं ब्रह्मवादिभिः ॥ १०९ ॥

The above may also be termed *mauna* and is known as *sahaja* among the enlightened. The *mauna* relating to speech* has been ordained by the teachers of Brahman for the ignorant. (109)

आदावन्ते च मध्ये च जनो यस्मिन्न विद्यते ।
यनेदं सततं व्याप्तं स देशो विजनः स्मृतः ॥ ११० ॥

That in which no individual existence is possible at the beginning or end or in the middle, that by which this universe is at all times pervaded,—that is known as the solitary place (*desa*). (110)

कलनात्पर्यभूतानां ब्रह्मादीनां निमेषतः ।
कालशब्देन निर्दिष्टो ह्यखण्डानन्द अद्रयः ॥ १११ ॥

The secondless (*Brahman*) that is infinite bliss is known as *kala*, because by it are manifested, in the twinkling of an eye, all creatures from the creator downwards. (111)

* Literal silence.

सुखेनैव मवेद्यस्मिन्नजसं ब्रह्मचिन्तनम् ।

आसनं तद्विजानीयन्नेतरत्सुखनाशनम् ॥ ११२ ॥

That [condition] in which Brahman is incessantly contemplated with unmixed bliss is known as *asana*, and not others* which destroy bliss. (112)

सिद्धं यत्सर्वभूतादि विश्वाधिष्ठानमव्ययम् ।

यस्मन्नीसद्धाः समाविष्टास्तद्वै सिद्धासनं विदुः ॥ ११३ ॥

The *siddha-asana* † is the Immutable which is the beginning of all beings and the reality behind the universe, that in which the perfected ever repose. (113)

यन्मूलं सर्वभूतानां यन्मूलं चित्तबन्धनम् ।

मूलबन्धः सदा सेव्यो योग्योऽसौ राजयोगिनाम् ॥ ११४ ॥

That which is the root of all existence and which has the control of the mind for its root is the *mula-bandha* † which should be adopted at all times, being fit for the greatest of *yogis*. (114)

* Postures and other conditions.

† The name of a particular posture in *yoga*.

अङ्गानां समता विद्यात्समे ब्रह्माणि लीनताम् ।
नो चैतैव समानत्वमृजुत्वं शुष्कवृक्षवत् ॥ ११५ ॥

Absorption in the all-pervading Brahman is known as the equipoise of the limbs. Without such (absorption) there is no equipoise. Mere stiffness of body is like that of a withered tree. (115)

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्वद्वामयं जगत् ।
सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥ ११६ ॥

Converting one's vision into one of knowledge, one should realise the whole world to be Brahman itself. This is the most advantageous vision (*drishti*) and not that which is directed to the tip of the nose. (116)

द्रष्टुदर्शनदश्यानां विरामो यत्र वा भवेत् ।
दृष्टिस्तैव कर्तव्या न नासाग्रावलोकिनी ॥ ११७ ॥

Or, the vision should be solely directed to that wherein ceases the distinction of seer, sight and object. It need not be directed to the tip of the nose. (117)

चित्तादिसर्वभावेषु ब्रह्मत्वैव भावनात् ।

निरोधः सववृत्तीनां प्राणायामः स उच्यते ॥ ११८ ॥

Pranayama is the control of all life-forces by realising naught but Brahman in all things such as the mind, etc. (118)

निषेधने प्रपञ्चस्य रेचकारुयः समीरणः ।

ब्रह्मवासमीति या वृत्तिः पूरको वाचुरीरितिः ॥ ११९ ॥

The negation of the universe is the outgoing breath. The thought "I am Brahman itself" is called the incoming breath. (119)

ततस्तद्वृत्तिनैश्वल्यं कुम्भकः प्राणसंयमः ।

अयं चापि प्रब्रह्मनामज्ञानां प्राणपिङ्गनम् ॥ १२० ॥

The permanence of that thought thereafter is the restrained breath. This is the *pranayama* for the wise, while the pressing of the nose is only for the unknowing. (120)

विषयेष्वात्मतां दृष्टा मनसश्चिति मज्जनम् ।

प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुमुक्षुमिः ॥ १२१ ॥

The merging of consciousness in Brahman by realising the self in all objects is known as *pratyahara* and should be practiced by all seekers after liberation. (121)

यत्र यत्र मनो याति ब्रह्मग्रस्तत्र दर्शनात् ।

मनसो धारणं चैव धारणा सा परा मता ॥ १२२ ॥

Dharana, in its highest sense, is the holding of consciousness by realising Brahman wheresoever the consciousness reaches. (122)

ब्रह्मवासमीति सद्वृत्त्या निरालम्बतया स्थितिः ।

ध्यानशब्देन विख्याता परमानन्ददायिनी ॥ १२३ ॥

The condition, wherein there is only the uncontradictable thought "I am Brahman itself" and there is no external hold, is denoted by the term *dhyana* and is productive of the highest bliss. (123)

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।

वृत्तिविस्मरणं सम्यक् समाधिर्ज्ञानसंज्ञकः ॥ १२४ ॥

Samadhi, whose other name is knowledge, is the forgetfulness of all mental activity by first making thought changeless and then identifying the consciousness with Brahman.

(124)

इमं चाकृत्रिमानन्दं तावत्साधु समभ्यसेत् ।

वरयो यावत्क्षणात्पुंसः प्रयुक्तः सम्भवेत्स्वयम् ॥ १२५ ॥

One should earnestly practice this unconventional bliss until it will obediently spring

up of its own accord in an instant at the will
of the individual. (125)

ततः साधननिर्मुक्तः सिद्धो भवति योगिराद् ।

तत्सरूपं न चैतस विषयो मनसो गिराम् ॥ १२६ ॥

Then does one, independent of all means,
become a perfected being and the greatest
of *yogis*. But its real nature cannot be
reached by one's word or thought. (126)

समाधौ क्रियमाणे तु विद्वा आयान्ति वै बलात् ।

अदुसन्धानराहित्यमालसं भोगलालसम् ॥ १२७ ॥

While *samadhi* is being practised, many
impediments will perforce assail one: break
of continuity, idleness, desire for wordly
pleasure. (127)

लयस्तमश्च विक्षेपो रसास्वादश्च शून्यता ।

एवं यद्विन्द्रियाहुल्यं त्याज्यं ब्रह्मविदा शैतः ॥ १२८ ॥

Sleep, confusion, temptation, infatuation,
and a sense of blankness. These and many

other obstacles should be got over, step by step, by the seeker after Brahman. (128)

भाववृत्त्या हि भावत्वं शून्यवृत्त्या हि शून्यता ।
पूर्णवृत्त्या हि पूर्णत्वं तथा पूर्णत्वमभ्यसेत् ॥ १२९ ॥

By the thought of an object, the consciousness becomes objective ; by the thought of blankness, the consciousness becomes blank ; and by the thought of fullness (Brahman) it becomes full (Brahman). One should therefore practice fullness. (129)

ये हि वृत्तिं जहायेनां ब्रह्माख्यां पावर्नीं पराम् ।
वृथैव ते तु जीवन्ति पशुभिश्च समा नराः ॥ १३० ॥

Those that give up this highest and purest Brahmic consciousness live in vain and, though human, are like unto beasts. (130)

ये हि वृत्तिं विजानन्ति ये ज्ञात्वा वर्धयन्त्यपि ।
ते वै सत्पुरुषा धन्या वन्यास्ते भुवनत्रये ॥ १३१ ॥

They that have realised this consciousness and, having realised it, develop it more and more, are the best of men, fortunate, and venerable in all the three worlds. (131)

येषां वृत्तिस्तमा वृद्धा परिपक्वा च सा पुनः ।
ते वै सद्ब्रह्मातां प्राप्ता नेतरे शब्दवादिनः ॥ १३२ ॥

They, in whom this consciousness grows and also fructifies, attain identity with the eternal Brahman, and not those others who merely fight about words. (132)

कुशला ब्रह्मवार्तायां वृत्तिहीनास्तुरागण्यः ।
ते श्वानितमा नूनं पुनरायान्ति यान्ति च ॥ १३३ ॥

These, that are clever in their talk of Brahman, but are devoid of this consciousness and are swayed by strong passions, are, indeed, the most ignorant among men, and they again and again pass through births and deaths. (133)

निमेषार्थै न तिष्ठन्ति वृत्तिं ब्रह्ममर्थै विना ।
यथा तिष्ठन्ति ब्रह्माद्याः सनकाद्याः सुकादयः ॥ १३४ ॥

The former (on the other hand) do not remain for even half a second without the Brahmic consciousness, in the same way as Brahman * and others, Sanaka and others, Suka and others. (134)

* The four-faced Creator.

कार्ये कारणतास्याता कारणे न हि कार्यता ।
कारणत्वं ततो गच्छेत्कार्यमावे विचारतः ॥ १३५ ॥

The nature of the cause passes into the effect, but not the nature of the effect into the cause. One should, therefore, by diligent investigation, attain the nature of the cause by eliminating the effect. (135)

अथ शुद्धं भवेद्दस्तु यद्वै वाचामगोचरम् ।
द्रष्टव्यं मृद्धतैव दृष्टान्तेन पुनः पुनः ॥ १३६ ॥

Then will shine the absolutely real (self) that is beyond the scope of words. This should be understood again and again by the illustration of the earthen vessel.* (136)

अनेनैव प्रकारेण वृत्तिर्बद्धात्मका भवेत् ।
उदेति शुद्धचितानां वृत्तिज्ञानं ततः परम् ॥ १३७ ॥

In this manner do the understanding (*vritti*) of Brahman and, thereafter, the Brahmic consciousness (*vritti-jnana*) spring up in the pure-minded. (137)

* The earthen vessel and the clay are illustrations of effect and cause respectively. One can only see the clay in the vessel, by eliminating the name and form of the vessel.

कारणं व्यतिरेकेण पुमानादौ विलोक्येत् ।

अन्वेयनं पुनस्तद्वि कार्यं नियं प्रपश्यति ॥ १३८ ॥

One should first see the cause as distinct from the effect, and should then, at all times, realise the cause as inherent in the effect itself. (138)

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।

कारणात्वं ततो गच्छेदवशिष्टं भवेन्मुनिः ॥ १३९ ॥

One should see the cause in the effect, and should then eliminate the effect. The cause, as such, will vanish (of its own accord). What then remains, that the sage becomes. (139)

भावितं तीव्रपेगन वस्तु यन्निश्चयात्मना ।

पुमांस्तद्वि भवेच्छीघ्रं ज्ञेयं भ्रमरकीटवर् ॥ १४० ॥

For, one soon becomes that which he contemplates with extreme assiduity and absolute certainty. This should be understood by the illustration of the wasp and the worm.* (140)

* It is the popular belief that the worm in the wasp's nest develops into a wasp by its constant expectation of the wasp's return.

अदृश्यं भावरूपं च सर्वमेतत्त्विदात्मकम् ।
सावधानतया नित्यं स्वात्मानं भावयेद्दुष्पः ॥ १४१ ॥

The wise man, at all times, should attentively meditate upon his own self which, though unseen, is yet the only reality, and, though manifest as the external universe, is yet of the nature of subjective consciousness.

(141)

दृश्यं ह्यदृश्यतां नीत्वा ब्रह्माकारेण चिन्तयेत् ।
विद्वान्नित्यसुखे तिष्ठेद्विद्या चिद्रसपूर्णया ॥ १४२ ॥

Having turned the visible into the invisible, one should realise everything to be Brahman itself. The wise man should then dwell in eternal bliss with his mind full of the essence of pure consciousness.

(142)

एभिरकैः समायुक्तो राजयोग उदाहृतः ।
किञ्चित्पक्कशायाणां हठयोगेन संयुतः ॥ १४३ ॥

This is known as the *raja-yoga*, consisting of the steps mentioned above. With this should be combined the *hatha-yoga*, for those whose passions have only been partially eradicated.

(143)

परिपक्वं मनो येषां कैवलोऽयं च सिद्धिदः ।

गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥ १४४ ॥

To those however whose minds are fully ripe, the above *yoga* is by itself productive of perfection. It is easily and speedily attainable by all who have faith in the teacher and in the Lord. (144)

इत्यपरोक्षानुभूतिः समाप्ता ॥

Thus ends DIRECT REALISATION.

— o —

॥ शतश्लोकी ॥

The Century of Verses.

दृष्टान्तो नैव दृष्टिभुवनजठे सद्गुरोऽर्जानिदातुः
स्पर्शश्वेतत्र कल्प्यः स नयाते यदहो स्वर्णतामरमसारम्।
न स्पर्शत्वं तथापि अतिचरण्ययुगे सद्गुरः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि

॥ १ ॥

There is no known comparison in all the three worlds for the venerable teacher that bestows knowledge. If the philosopher's stone be assumed as such, it only turns iron into gold, but, alas! cannot convert it into philosopher's stone. The venerable teacher, on the other hand, creates equality with himself in the disciple that takes refuge in his feet. He is therefore peerless, nay, even transcendental. (1)

यद्वच्छीखण्डवृक्षप्रसूतपरिमलेनाभितोऽन्येऽपि वृक्षाः
शाश्वतसैः गन्ध्यभाजोऽप्यत्तुतद्भूतां तापमून्मूलयन्ति ।
अचार्यालङ्घवोधा अपि विधिवशतः सन्निधौ संस्थितानां
वेधा तापे च पापे सकरुणहृदयाः स्वोक्तिभिः क्षालयान्ति

॥ २ ॥

Just as, by virtue of the fragrance diffused by a sandal tree, other trees around it are

also full of fragrance at all times and afford shelter from heat to diverse beings, so do they that have derived wisdom from the teacher, with hearts full of mercy, emancipate, by their teachings, all those who are fortunate enough to stand in their presence, from the three kinds of misery * and the three kinds of sin.†

(2)

आत्मानात्मप्रतीतिः प्रयममभिहिता सत्यमिद्यात्वयोगात्
द्वेषा ब्रह्मप्रतीतिर्निगमनिगदिता स्वात्मुभूत्योपपत्त्या ।
आद्या देहात्मन्याद्वति तदपरा सा च सर्वात्मकत्वात्
आदौ ब्रह्मस्मीत्यतुभव उदिते खलिवदं ब्रह्म पश्चात् ॥ ३ ॥

At the outset is enunciated the perception of the self and of the not-self by means, respectively, of true knowledge and illusion. Thus does scripture speak of the knowledge of Brahman as two-fold, namely, by means of experience relating to oneself (*svanubhuti*) and by conclusive certainty (*upapatti*). The

* *Adhyatmika* or bodily ailments, *adhibhautika* or danger from other beings such as wild animals, and *adhidaiwika* or danger from forces of nature such as earthquakes, floods, etc.

† Sins of body, speech and mind.

former arises in correlation to bodily limitation, while the latter arises out of universality; at first springs up the experience "I am Brahman", and then "All this is Brahman." (3)

आत्मा चिद्रित्मुखात्माऽनुभवपरिचितः सर्वदेहादियन्ता
 सत्येवं मूढबुद्धिर्भजति ननु जनोऽनित्यदेहात्मबुद्धिम् ।
 वा श्रोऽस्थिस्त्रायुमज्ञापलसाधिरवसार्चमेमदेयुगन्तः
 विष्मूत्रक्लेष्मपूर्णे स्वपरवपुरहो संविदित्वाऽपि भ्रयः ॥ ४ ॥

The nature of the self is consciousness, knowledge and bliss. It can be known by direct realisation. It is the inspiring soul in all bodies, (senses), etc. And yet, the utterly ignorant person mistakes the transient body for the soul, although he knows again and again that the body, whether his own or another's, is externally composed of bones, tendon, marrow, flesh, blood, nerves, skin and fat, and internally full of ordure, urine and phlegm. (4)

देहस्तीपुत्रमित्रानुचरहयवृषास्तोषहेतुमेष्ट्यं
 सर्वे स्वायुर्नयन्ति प्रथितमलममी मांसमीमांसयेह ।
 एते जीवन्ते येन व्यवहृतिपटवो येन सौभाग्यभाजः
 तं प्राणाधीशमन्तर्गतमसृतमसुं नैव मिमांसयान्ते ॥ ५ ॥

All these beings spend the whole of their valuable life-time on earth as followers of the philosophy of the flesh, imagining: "The body, wife, sons, friends, servants, horses, cattle,—these are the sources of my happiness." They fail to understand that inner, immortal Lord of Life, by whom they live, by whom they are rendered fit for the duties of life and by whom they are endowed with prosperity. (5)

कश्चित्कीटः कर्याच्चत्पुमतिरभितः कण्टकानां कुटीरं
 कुर्वस्तेनैव साकं व्यवहृतिविधये चेष्टते यावदायुः ।
 तद्वजीवोऽपि नानाचरितसमुद्दितैः कर्मभिः स्थूलदेहं
 निर्मायात्रैव तिष्ठन्तुदिनमसुना साकमभ्येति भूमौ॥६॥

Just as a sagacious insect (e.g., the silk-worm) builds, by its own efforts, a cocoon around itself and, jointly therewith, moves about throughout its life in the discharge of

its activities, so does the individual soul, by means of the fruits of various actions, build up a physical body and, remaining therein, move about along with it, day by day, on earth. (6)

स्वीकुर्वन्यादेवं स्वजठरभृतये भीषयन्यश्च मुग्धान
 मत्या व्याप्तोऽहमित्यं स नरपशुमुखान्वाषते किं तु सत्त्वान् ।
 मत्वा स्वीकेषधारी स्त्र्यहमिति कुरुते किं नदो भर्तुरिच्छां
 तद्वच्छारीर आत्मा पृथग्नुभवतो देहतो यः स साक्षी

॥ ७ ॥

Does a person, who assumes the mask of a tiger for his livelihood and frightens the young ones, injure any man, beast or other living being, under the impression that he is a tiger ? Or, does the actor, playing a woman's part, pant for a husband, imagining himself to be a woman ? So is the self conditioned by the body, but, being different from the body and from experience, is only the witness. (7)

स्वं बालं रोदमानं चिरतरसमयं शान्तिमानतेऽम्भे
 द्राक्षं खार्जुरमानं सुकृदलमयवा योजयत्यस्मिषकाऽस ।
 तद्वचेतोऽतिमूढं बहुजननभवान्मौद्यसंस्कारयोगात्
 बोधोपौरनेकैरवशमुपनिषद्वाषयामास सम्यक् ॥ ८ ॥

Just as a mother, in order to pacify her child that has been weeping for a very long time, places before it a grape, a date, a mango, or a good plantain fruit, so, well has the *upanishad*, by various teaching expedients, enlightened the utterly ignorant mind that wanders restlessly in consequence of the faculty of delusion acquired in numerous lives. (8)

यत्प्रीत्या प्रीतिपात्रं तमुयुवतितरुजार्थमुख्यं स तस्माद्
प्रेयानात्माऽय शोकास्पदभितरदतः प्रेय एतत्क्यं स्यात्
भार्याऽस्य जीवितार्थं वितरति च वपुः स्वात्मनः श्रेय इच्छन्
तस्माद्वित्तमानमेव प्रियमविक्षमुपासीत विद्वान् चान्यत् ॥ ९ ॥

That self, by reason of which being dear, all things like the body, wife, children and wealth, are dear, must itself be dearer than those things. Those things, on the other hand, are sources of misery. How, then, can they be dearer (than the self) ? For the sake of saving one's own life, one gives up even his wife and others, and, for the good of one's own self, one gives up even one's own body. The wise should therefore cherish

the self as the most beloved and not anything else. (9)

यस्माद्यावतिप्रयं खादिह हि विषयतस्तावदस्मिन्प्रियतं
यावदुःखं च यस्माद्वति खलु ततस्तावदेवाप्रियतं
नैकस्मिन्सर्वकाले ऽस्युभयमपिकदाऽप्यप्रियोऽप्रियःसात्
प्रेयानप्यप्रियो वा सततमापि ततः प्रेय आत्माख्यवस्तु ॥ १० ॥

As long as one derives pleasure from an object, so long is it beloved; and as long as it gives rise to pain, so long is it disliked. Neither pleasantness nor unpleasantness resides at all times in the same object. Sometimes what is unpleasant might become pleasant, and what is very pleasant might become unpleasant. The reality known as the self is, therefore, the most beloved at all times. (10)

अथः प्रेयश्च लोके द्विविधमभिहितं काम्यमात्यन्तिकं च
काम्यं दुःखकर्त्तिं क्षण्यलवविरसं तच्चिकीर्षन्ति मन्दाः
ब्रह्मवायन्ति कं यविरतिशयसुखस्यास्पदं संश्रयन्ते
तत्त्वज्ञास्तच्च काठोपनिषदभिहितं षड्बिधायां च वल्लथाम्
॥ ११ ॥

What is preferable in the world and what is pleasant are each said to be of two kinds,

namely, that which is actuated by desire and that which is absolute. That which is actuated by desire is the sole source of sorrow and becomes insipid in an instant; it is sought after by the ignorant. Brahman alone is the absolute, being the repository of unsurpassed bliss; therein do they that know the truth take refuge. This is declared in the six divisions (*valli*) of the Kathopanishad. (11)

आत्माऽम्भोधे स्तरङ्गोऽस्म्यहमिति गमने भावयन्नासनस्यः
संवित्सुत्राणुविद्धो मणिरहमिति वाऽस्मीन्द्यार्थप्रतीतौ।
दृष्टोऽस्म्यात्मावलोकादिति शयनविद्धौ मम आनन्दसिन्धौ
अन्तर्निष्ठो मुमुक्षुः स खलु तनुभृतां यो नयत्वमायुः ॥ १२ ॥

Feeling, while going about, that he is a wave of the ocean of the self: while sitting, that he is a bead strung on the thread of universal consciousness: while perceiving objects of sense, that he is realising himself by perceiving the self: and, while sleeping, that he is drowned in the ocean of bliss;—he who, inwardly constant, spends his whole life thus is, among all men, the real seeker of liberation. (12)

वैराजव्यष्टिरूपं जगद्विलामिदं नामरूपात्मकं सात्
 अन्तःस्यप्राणमुख्यात्प्रचलति च पुनर्वेंति सर्वान्पदार्थान् ।
 नायं कर्या न भोक्ता सवित्रवादिति यो ज्ञानविज्ञानपूर्णः
 सक्षादित्यं विजानन्वयहरति परात्माद्वुसन्धानपूर्वम्

॥ १३ ॥

All this world, consisting of name and form, is only the particular manifestation (*vyashti*) of the universal Substance (*viraj*); it moves and knows all objects by virtue of the primal life (*mukhya-prana*), that inspires it. This self, like the sun, is neither the doer nor the enjoyer.—Thus, directly realising, does he that is full of knowledge and realisation live his life, through incessant contemplation of the supreme self. (13)

नैवेद्यं ज्ञानगर्भं द्विविधमभिहितं तत्र वैराग्यमादं
 प्रायो दुःखावलोकाद्वति युहसुहत्पुत्रवित्तैषणादेः ।
 अन्यज्ञानोपदेशाद्यदुदितविषये वान्तवद्वेयता सात्
 प्रवृज्याऽपि द्विधा त्याग्नियमितमनसां देहतो गेहतश्च

॥ १४ ॥

Non-attachment (*vairagya*) is declared to be of two kinds, namely, that which springs

from disgust (*nirveda*) and that which is inspired by knowledge. The former arises from the observation that desires, such as for home or friends or sons or wealth, generally end in sorrow ; while the latter is the rejection of the above-mentioned things, by virtue of the wisdom imparted, as if they were vomitted matter. Renunciation too is of two kinds or those of subdued mind, namely, that of the body and that of the home. (14)

यः कथित्सौख्यहेतोऽिजगति यतते नैव दुःखस्य हेतोः
देहेऽहन्ता तदुत्था स्वविषयममता चेति दुःखास्पद द्रे ।
जानत्रोगाभिघाताद्यनुभवति यतोऽनियदेहात्मबुद्धिः
भार्यापुत्रार्थनाशे विपदमय परामेति नारातीनोश ॥१५॥

Every one in all the three worlds strives for happiness, and not at all for misery. The two sources of misery are the sense of I-ness in the body and the sense of mine-ness, arising therefrom, in the objects of one's own consciousness ; for, even the learned man undergoes suffering from disease or assault by mistaking the transient body for the self, and experiences extreme sorrow at the loss of

wife, son or wealth, but not at the loss of an enemy. * (15)

तिष्ठन्गेहे गृहेशोऽप्यतिधिरिव निजं धाम गन्तुं चिकीर्षुः
देहस्थं दुःखसौख्यं न भजति सहसा निर्ममत्वाभिमानः।
आयात्रायास्यतीदं जलदप्टलवद्यात् यास्थत्यवश्यं
देहायं सर्वमेव प्रविदितविशयो यश्च तिष्ठययतः ॥१६॥

Although dwelling in the house as the head of the family, he who is devoid of the feeling of mine-ness remains therein like a guest longing to reach his destination, † and feels not, with fervour, the happiness or the misery residing in the body. What must happen, whether it be the body or anything else, will surely happen, and what must be lost, will surely be lost, like the gathering of clouds. He who knows this truth remains at ease. (16)

शक्त्या निर्मोक्तः स्वाद्विग्हिरिव यः प्रवजन्स्वीयगद्वात्
क्षायां मार्गद्वुमोत्यां पथिक इव मनाकृ संश्येद्वेहसंस्थाम्।
क्षुत्पर्यातं तरम्यः पतितफलमयं प्रार्थयेद्वैक्ष्यमन्नं
स्वामरामं प्रवेष्टुं स खलु सुखमयं प्रवजेद्वतोऽपि ॥ १७ ॥

* Because there is no I-ness or mine-ness in the case of an enemy.

† The Brahman.

He who, by strength of will, escapes from his own home like a snake out of its slough, might occasionally attend to the sustenance of his body like a traveller resorting to the shade of a wayside tree, but should only beg of trees so much food, in the shape of fruits fallen of their own accord, as would be enough to appease his hunger. He should also go forth from his body in order to enter the garden of his own self that is full of bliss.

(17)

कामो बुद्धिकुदेति प्रथममिह मनस्युद्दिशत्यर्थजातं
तद्वृक्षातीन्द्रियासैस्तदनधिगमतः क्रोध आविर्भवेच ।
प्राप्तावर्थंस्य संरक्षणमतिरुदितो लोभ एतत्वयं स्थात्
सर्वेषां पातहेतुस्तदिह मतिमता खाज्यमध्यात्मयोगात् ॥ १८ ॥

There first arises, in the mind, desire. It then directs the mind to various objects. The mind then grasps those objects through the medium of the senses. When an object is not attained, there springs up anger. When an object is attained, there arises greed in the shape of eagerness to preserve that object. These three are the cause of every one's ruin.

The wise should therefore shun them by constant meditation upon the self. (18)

दानं ब्रह्मापर्यां यत्क्रियत इह त्रुभिः सात्क्षमाऽकोपसंज्ञा

अद्वाऽस्तिक्यं च सत्यं सदिति परमतः सेतुसंज्ञं चतुर्जकम् ।

तत्साद्वान्वय जन्तोरिति चतुर इमान्दानपूर्वैश्चतुर्भिः

तीर्त्वा अयोऽमृतं च श्रयत इह नरः सर्गते ज्योतिरातिम्

॥ १९ ॥

That is a gift which is made by men as a dedication to Brahman ; patience is the absence of anger ; faith is the belief in the existence of the self ; and the reality is Brahman (*sat*). The four opposites of these are known as the barriers (*setu*), and tend to the bondage of every being. One should therefore overcome these barriers by means of the four gifts, etc., aforesaid, and should thereby attain happiness, immortality, heavenward progress, and the realisation of the light. (19)

अत्र देवातिथिस्योऽर्पितममृतमिदं चान्यथा मोघमन्त्रं

यश्चात्मार्थे विधत्ते तदिह निगदितं मृत्युरूपं हि तस्य ।

लोकेऽसौ केवलाधो भवति तदुमृता केवलादी च यः सात्

स्यक्त्वा प्राणाद्विहोत्रं विधिवद्दुदिनं योऽश्रूते सोऽपि मर्यः

॥ २० ॥

Food that is dedicated to the Lord and to guests tends to immortality; otherwise, the food is useless. So, too, food that is cooked for one's own sake is said to be one's death. He, too, among men, who eats by himself, becomes wholly sinful in this world. And he, too, who eats daily without the prescribed consecration of the food to the fire of life, remains a mortal. (20)

लोको भोजस्स एवर्पयति गृहगतायार्थ्यनेऽनं कृशाय
यस्तस्मै पूर्णमनं भवति मखविधौ जायतेऽजातशत्रुः ।
सख्ये नानार्थ्यने योऽर्पयति न स सखा सेषमानाय नित्यं
संसक्तायान्नमस्माद्विमुख इव परावृत्तिमिच्छेत्कदर्यात् ॥ २१ ॥

He alone, in the world, is the giver who offers food to the famished mendicant that comes to his house. To such an one there is plenty of food for sacrifice, and he becomes one that has no enemy. He, on the other hand, who does not offer food even to the friend that has constantly served him with attachment for the sake of food, is not a friend. From such a miser one should

be anxious to turn away, as it were, out of disregard. (21)

स्वाज्ञानज्ञानहेतु जगदुद्यलयौ सर्वसाधारणौ स्तः
जीवेष्वास्वर्णगर्भं श्रुतय इति जगुहृयते स्वप्रबोधे ।
विद्यं ब्रह्मण्यबोधे जगति पुनरिदं हृयते ब्रह्म यद्वत्
शुक्लौ रौप्यं च रौप्येऽधिकरणमथवा हृयतेऽन्योन्यमोहात् ॥
॥ २२ ॥

The manifestation and the dissolution of the universe have, for their respective cause, the ignorance or the knowledge of the self, and are applicable to all beings from the creator (*hiranya-garbhā*) downwards,—so do the Vedas declare. When the self is realised, the universe is sacrificed * into Brahman, and, when the self is not realised, this Brahman is again sacrificed * into the universe, in the same way as the (illusory) silver disappears into the mother-of-pearl and the real

* These two sacrifices stand respectively for the dissolution of the manifest or apparent into the unmanifest or real, and the opposite process of the unmanifest seemingly becoming the manifest.

substance (the mother-of-pearl into the (illusory) silver owing to the non-recognition of each of them in turn. (22)

तु चक्ष्वान्नासदासीद्वग्नकुमुमवद्देदं नो सदासीत् ।
किन्त्वाभ्यामन्यदासीद्यवहतिगतिसन्नास लोकस्तदानीम् ।
किन्त्वर्वागेव शुक्रौ रजतवदपरो नो विराङ् ध्योमपूर्वः
शर्मण्यात्मन्यैतत्कहकसलिलवर्तिक भवेदावरीवः ॥ २३ ॥

Then was not non-entity, that being absolutely non-existent like the sky-flower ; nor was then any entity that could divide. But something then was, different from these two. Then was not the universe as it (now) exists in its phenomenal condition ; and yet it already existed differently, as the (illusory) silver already exists in the mother-of-pearl. Nor was then the primordial (cosmic) substance (*virat*) sprung from ether. For, what is there, like unto the water produced by magic, that can veil the unconditioned self ? *

(23)

* This verse deals with the cause of the universe, i.e., what was before creation.

वन्धो जन्मात्यांतमा यदि न पुनरभूत्तर्हि मोक्षोऽपि नासीत्
 यद्वद्वात्रिर्दिनं वा न भवति तरणै किन्तु दग्धोष एषः ।
 अप्राणं शुद्धमेकं समभवदथ तन्मायथा कर्तसंज्ञं
 तस्मादन्यच नासीत्परिवृतमजया जीवभूतं तदेव ॥ २४ ॥

If there was no bondage in the shape of origin and dissolution, neither was there liberation; just as there is neither night nor day in the sun, for, it is only a limitation of vision. The One, motionless and unconditioned, then became, by its own power of illusion (*maya*), that which is known as the maker (*Kartri*)*. And there was naught else than that. That alone, veiled by the unborn,† became the individual soul. (24)

प्रागसीद्वावरूपं तम इति तमसा गृहमस्मादतकर्य
 क्षीरान्तर्यद्वद्भ्यो जनिरिह जगतो नामरूपात्मकस्य ।
 कामाद्वातुः सिस्त्वोरुगतजगतः कर्मभिः सम्प्रवृत्तात्
 रेतोरूपैर्मनोभिः प्रथममरुगतैः तन्ततैः कार्यमाणैः ॥ १५ ॥

In the beginning was darkness,* as an entity. Thus veiled by darkness, naught could then be seen, like the water that is

* Otherwise known as *hiranya-garbha*. † *Maya*.

contained in milk. The birth of this universe, consisting of name and form, was by virtue of the will of the Creator desiring to create,—this will being induced by the actions (*kar-nabhīh*) of a continuous (*anugata*) universe constantly inspired by minds that are also continuous in a germinal form. (25)

चत्व रोऽस्याः कपर्दा युवतिरथं भवेन्नूतना नित्यमेषा
माशा वा पेशला स्यादघटितघटनापाटवं याति यस्मात् ।
स्यादारम्भे धृतास्या श्रुतिभववयुनान्येवमाच्छादयन्ती
तस्मैतौ सुषर्णाविव परपुरुषौ तिष्ठतोऽर्थप्रतीता ॥ २६ ॥

This (goddess of) illusion (*maya*) has four crests †. She is always fresh and therefore ever young. She is skilful, because she is an expert in accomplishing even the impossible. She is sweet-mouthed ‡ at the outset. Thus, too, she veils the knowledge derivable from the *upanishads*. In her dwell, like two birds, the supreme self and the individual soul, for they alone make all things manifest. (26)

* *Ajnana*, nescience. † i.e., eminent qualities.

‡ *Ghrītasya*, lit. ghee-mouthed, i.e., tempting at first but finally leading to ruin.

एकस्तत्रास्त्यसङ्गस्तद्दत्तु तदपरोऽज्ञानसिन्दुं प्रविष्टो
 विस्मृत्यात्मस्वरूपं स विविधजगदाकारमाभासमैक्षत् ।
 बुद्ध्याऽन्तर्यानैक्षिद्विद्वजति तमजा सोऽपि तामेवमेकः
 तावाद्विप्रास्तमेकं कथमपि दुहृष्टा कल्पयन्ति स्ववापिभः ॥ २७॥

Of these two, the former remains unattached, while the latter, on the other hand, falling into the ocean of ignorance and forgetting the real nature of the self, perceived the apparition of these various worlds. But no sooner has he turned his consciousness within himself than the unborn (*maya*) abandons him and he abandons her. There is, thus, One only. But the wise, somehow, render that One variously by their teachings.* (27)

नायाति प्रत्यगात्मा प्रजननसमये नैव यात्यन्तकाले
 यत्सोऽखण्डोऽस्ति लैङ्गं मन इह विशति प्रवजत्युर्ध्वमर्वाक् ।
 तत्कार्ये स्थूलतां वा न भजति वपुषः किन्तु सस्कारजाते
 तेजोमात्रा गृहीत्वा व्रजति पुनरिहायाति तैस्तैस्सहैव ॥ २८ ॥

The inner self neither comes in at the time of birth, nor goes away at the time of death;

* For purposes of instruction, and not as representing the ultimate truth.

for, it is infinite. But it is the mind with the subtle body that enters thus and goes forth afterwards. The mind does not reproduce in itself the leanness or the stoutness of the gross body. But it departs, taking with it the two sets * of tendencies (*samskara*) and the measures of light (*tejo-matrak*) †, and returns again to this world along with these very appendages. (28)

आसीत्पूर्वं सुवन्धुभृशमवनेसुरो यः पुरोधाः सनातेः
बाह्यात्कूटाभिचारात्स खलु वृतिमितस्तन्मनोऽगात्कान्तम् ।
तद्वाता श्रौतमन्त्रैः पुनरनयदिति प्राह सूक्तेन वेदः
तस्मादात्मामिथुकं ब्रजति ननु मनः कर्हचिन्नान्तरात्मा॥२९॥

There was, of old, a venerable Brahmana, named Subandhu, who was the priest of (king) Sanati; he having died by the deceitful incantations of some Brahmanas, his mind went to (the abode of the god of) death, and his brother brought it back by means of Vedic hymns,—so says the Veda. It follows from this that the mind alone, as related to the

* Good and evil.

† The five senses of perception and the life-forces, in their subtlest form.

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self, goes forth and not the inner self,
case.

(29)

एको निष्कम्प आत्मा प्रचलति मनसा धावमानेन तस्मिन्
तिष्ठन्त्रयेऽथ पश्चात् हि तमुगतं जानते चक्षुराद्याः ।
यद्वत्पाथस्तरैङ्गः प्रचलति परितो धावमानैस्तदन्तः
प्राक्पश्चादस्ति तेषां पवनसमुदितैस्तैः प्रशान्तैर्यथावत् ॥३०॥

The one motionless self moves with the wandering mind, remains in it, and is also both before and behind it. But although it is thus present throughout, the eye and other senses know it not. Water, for instance, moves about with the rolling waves raised by the wind, is in them and before them and behind them ; and when the waves are still, is, as it ever is.

(30)

एकाक्यासीत्स पूर्वे मृगयति विषयानातुपूर्व्याऽन्तरात्मा ।
जाया मे स्यात्प्रजा वा धनमुपकरणं कर्म कुर्वत्सदर्थम् ।
क्लैशः प्राणावशेषमहदपि मनुते नान्यदस्माद्गोपयः ।
त्वेकालभेऽप्यकृतस्तो मृत इव विरमत्येकहान्याऽकृतार्थः ॥१॥

The inner self was, at first, by itself. Then it seeks objects of enjoyment one after another : " Let me have wife and children and wealth to support them." For their sake, the

man works with very many difficulties even at the risk of his life, and does not deem anything else to be higher or greater than them. Even if any one of them is not gained, he feels himself to be incomplete and is as inactive as if he were dead; so, too, even if any one of them is lost, he feels he has entirely missed his purpose. (31)

वासीत्पूर्वं न पश्चादत्युदिनकारच्छादको वारिवाहः
दृश्यः किन्त्वन्तराऽसौ स्थगयति स दृशं पश्यतो नार्कविम्बम् ।
नो चेदेवं विनाऽकं जलधरपटलं भासते तर्हि कस्मात्
तद्वाद्विष्वं विधत्ते दृशमयं न परं भासकं चालकं स्वम् ॥३२॥

The cloud that hides the huge sun has not existed (ever) before, nor will exist (ever) thereafter, but is visible only during that interval. And it obstructs the vision of the spectator and not the solar orb; for, if it were not so, how can the group of clouds be visible without the sun? In this manner does the universe (*visva*) * veil the understanding and not the supreme (self) that is its † own illuminer and inspirer. (32)

* Appearance or phenomenal existence.

† Of the universe.

भुज्ञानः स्वप्नराज्यं स सकलविभवो जागरं प्राप्य भूयः
 राज्यभ्रष्टोऽहमित्थं न भर्जति विषमं तन्मृषा मन्यमानः ।
 सम्प्रे कुर्वन्नगम्यागमनमुखमवं तेन न प्रत्यवायी
 तद्वृजाग्रहशायां व्ववहृतिमस्तिलां स्वप्नवद्विस्मरेचेत् ॥ ३३ ॥

Having, in dream, ruled a kingdom with all the glories thereof, one does not, on waking thereafter, feel sorry that he has lost his kingdom, knowing, as he does, that it was unreal. Nor does one become liable to punishment by committing adultery or other evil deed in dream. So will it be, if one should forget all the activities of his waking state like dreams. (33)

स्वप्नावस्थाऽनुभूतं शुभमय विषमं तन्मृषा जागरे सात्
 जाग्रत्यां स्थूलदेहव्यवहृतिविषयं तन्मृषा स्वापकाले ।
 इत्यं मिथ्यात्वसिद्धावनिशमुभयथा सज्जते तत्र मृडः
 सत्ये तद्वासकेऽस्मिन्हि हि कुत इदं तत्र विद्धो वयं हि ३४

The pleasure or pain experienced in the dream-state becomes unreal on waking, and the objects towards which the activities of the physical body are directed in the waking state become unreal during sleep. But

although unreality is thus established in both ways, the ignorant person still clings to it* although its illuminer is the self (*satya*). Surely, we are not aware why this should be so. (34)

जीवन्तं जाग्रतीह स्वजनमय मृते स्वप्नकाले निरीक्ष्य
निर्वैदं यात्यक्षमान्मृतमसृतमसुं विक्ष्य हर्षे प्रथांति ।
स्मृत्वाऽप्येतस्य जन्तोर्निधनमसुरुति भाषते तेन साकं
सत्येव भाति भूयोऽल्पकसमयवशात्सत्यता वा मृशत्वम् ॥३५॥

One is filled with sudden grief on seeing the death, in one's dream, of a relation that lives in one's waking state. So, too, does one feel happy by seeing alive, in dream, one that was dead in the waking state. And although one remembers (in dream) the death or the life of the individual (in one's waking condition), he nevertheless converses with him. This being so, reality or unreality depends only on the length or shortness of time. † (35)

* Bodily enjoyment.

† The seeming reality of waking experiences and the unreality of dreams are distinguished only by the difference of their duration. From the ultimate standpoint, however, both are unreal.

स्वाप्नस्त्रीसङ्गसौख्यादपि भृशमस्तो या च रेतश्चयुतिःसाद
 सा दश्या तद्वतेतत्स्फुरति जगदस्त्कारणं सत्यकल्पम् ।
 स्वप्ने सत्यः पुमान्साद्युवितिगिर्दि भृषैवानयोः संयुतिश्च
 प्रातः शुक्रेण वस्त्रोपहितिरिति यतः कल्पनामूलमेतत् ॥३६॥

Although the pleasure of meeting a woman in dream is extremely unreal, yet the discharge resulting therefrom is visible. In the same way does the universe appear as almost real, although it has sprung from unreality. The man in the (above) dream may be real, but the woman and her company are only unreal, and yet the cloth is actually soiled in the morning by the discharge. All this universe, therefore, has imagination (*kalpana*)* for its root-cause.

(36)

पश्यत्याराममस्य प्रतिदिवसममी जन्तवः स्वापकाले
 पश्यत्येनं न करिचित्करणगण्यमृसे मायथा कीडमानम् ॥ ३७ ॥
 जाग्रत्यर्थं व्रजानामय च तदुभृतां भासकं चालकं वा
 नो जानीते सुषुप्तौ परमसुखमयं करिचदाश्चर्यमेतत् ॥ ३७ ॥

All persons witness the sport of this (self) every day in the dream-state, and yet no

* Illusion, nescience: The self is compared to the man, illusion to the woman, and the manifest universe to the discharge.

one sees that (self) itself sporting with illusion (*maya*) without any of the organs of sense.* Nor does any one realise it, in the waking state, as the illuminer of all objects and the inspirer of all creatures, nor, in deep sleep, as that which is full of supreme bliss. This is wonderful !

(37)

स्वप्ने मन्त्रोपदेशः श्रवणपरिचितः सत्य एष प्रबोधे ।

स्वाप्नादेव प्रसादादभिलाषितपत्तं सत्यतां प्रातरेति ।

सत्यप्राप्तिस्त्वसत्यादपि भवति तथा किञ्च तत्स्वप्रकाशं

येनेदं भाति सर्वे चरमचरमथोच्चावचं दृश्यजातम् ॥ ३८ ॥

The revelation of a sacred word (*mantra*) heard in dream becomes real on waking ; and as the result of a benediction in dream, the desired object is actually attained in the morning. Thus the real may spring up even from the unreal. † Further, that (self) alone is self-resplendent by which are manifested all animate and inanimate things, the entire

* Since the experiences of the dream-state are independent of the senses.

† Therefore, although all phenomena are illusory, the realisation of Brahman is not an illusion.

variety of perceptible objects, nay, the whole universe itself.

(38).

मध्यप्राणं सुषुप्तौ स्वजनिमतुविश्वान्त्यग्निसूर्यादयोऽमी
वागाद्यः प्राणवाद्यु तदिह निगदिता गतानिरेषां न वायोः ।
तेभ्यो दृश्यावभासो भ्रम इति विदितः शुक्तिकारौप्यकल्पः
प्राणायामत्रतं तच्छ्रुतिशिर्गसि मतं स्वात्मलब्ध्यो न चान्यत् ३९

In deep sleep, fire, the sun and others * are merged in the medial life (*madhya prana* †) which is their source, and speech and others in the life-breath. Therefore, is it declared that the cessation is of these senses and not of the breath. The appearance of objects through those senses (in the waking state) is known to be an illusion, like that of silver in the mother-of-pearl. The practice of the control of life-forces enunciated in the Vedanta is therefore the only means of realising one's own self and not any other. ‡

(39)

* The presiding deities of the senses.

† Another name for *virat*, primordial substance.

‡ Such as the pandering to the senses or making them more acute or active.

नोऽकस्मादाद्वैमेवः स्पृशति च दहनः किन्तु शुष्कं निदाधात्
 आदै चेतोऽदुवन्धैः कृतसुकृतमपि सोक्तकमर्मप्रजायैः ।
 तद्वज्ञानाप्रिरेतस्पृशति न सहता किन्तु वैराग्यशुष्कं
 तस्माच्छुद्धे विरागः प्रथममिहितस्तेन विज्ञानसिद्धिः ॥ ४ ॥

Fire does not touch wet fuel even exceptionally, but only fuel that has been dried in the sun. So, too, the fire of knowledge does not touch the mind that is wet with attachments although it has acquired merit by the performance of prescribed duties, the preservation of progeny and gifts of wealth, but only the mind that is dried by non-attachment. Therefore is pure non-attachment taught foremost, for, by it is the success of realisation.

(40).

यत्किञ्चिन्नामरूपात्मकमिदमसदेषोदितं भाति भूमौ
 येनानेकप्रकारैर्व्यवहरते जगयेन तेनेश्वरेण ।
 तद्वत्प्रच्छादनीयं निभृतरशनया यद्वदेष द्विजिहः
 तेन व्यक्तेन भोज्यं सुखमनतिशयं मा गृधोऽन्यहानायम् ॥ १ ॥

Whatever is of the nature of name and form, whatever moves in this world, springs up as a mere unreality and should be veiled

off by the Lord by whom it is manifest and by whom it is multifariously active, in the same way as the (illusory) snake is veiled off by the rope that is definitely known. (Only) by abandoning that (unreality) can unsurpassed bliss be enjoyed. Do not therefore covet any other thing like wealth, etc. (41).

जीवनमुक्तिर्षिषुक्षेः प्रथममय ततो मुक्तिरात्यन्तकी च
तेऽन्यासज्ञानयोगाद्वृचरणकृपाऽपाङ्गसङ्गेन लब्धात् ।
अम्यासोऽपि द्विधा सादविकरणवशद्विहिको मानसश्च
शारीरस्त्वासनाद्य व्युपरतिरपरो ज्ञानयोगः पुरोक्तः ॥ ४२ ॥

To the aspirant for liberation there first comes liberation while living and then ultimate liberation. These two are the result of constant practice and realisation, which are only attainable by the contact of the teacher's feet and his merciful glance. Practice, too, is of two kinds according to qualification, namely, bodily and mental. Bodily practice consists of postures (*asana*), etc., while the other, previously explained as the path of knowledge, consists of abstention (*uparati*). (42).

सर्वादुन्मूल्य कामान हृदि कृतनिलयानिक्षसशूनिवैचैः
दीर्घद्वेषाभिमानस्यजति चपलतामात्मदत्ताभिमानः ।
युत्यूर्ध्वस्थानसुचैः कृतमुक्तभरो नादिकाभिर्विचिवं
नीलदेवतारुण्याभिः स्वदद्वृतभरं गृह्णमाणात्मसौख्यः ॥ ४३ ॥

Having rooted out all desires abiding in the heart as if their pegs were forcibly broken, he loses all attachment to the body and gives up his waywardness, his attention being wholly given to the self. Then will he of accumulated merit reach the highest abode * which is variegated by dark, white and red veins † and wherein ambrosia flows in plenty, and enjoy the bliss of the self. (43).

प्रापश्यद्विद्यमात्मेत्यमिह पुरुषः शोकमोद्यतीतः
शुक्रं ब्रह्माद्यगच्छत्स खलु सकलवित्सर्वसिद्धास्पदं हि ।
विस्मृतं स्थूलसूक्ष्मप्रभृतिवपुरसौ सर्वसंकल्पशून्यो
जीवन्मुक्तस्तुरीयं पदमधिगतवान्पुण्यपौर्विहीनः ॥ ४४ ॥

Such a person, while in this body, passes beyond sorrow, ignorance and other impedimenta.

* The thousand-petalled plexus of the *yogins*.

† *Nadi* literally means a tube or vein, but there is no exact English equivalent for the word as used in *yoga*.

ments and sees the universe as the self.* He then attains the shining Brahman † and becomes all-knowing and the repository of all occult powers. Afterwards, losing all sense of the gross, subtle and other bodies and devoid of all volition, he attains the fourth state, ‡ and, purged of all merit and demerit, attains liberation even in this life §. (44).

यस्तत्त्वाकारवृत्तौ प्रतिफल्ताते युवा इहमात्रावृत्तोऽपि
तद्वैर्वर्ण्यवाद्यर्थादिभिरनुपत्तः प्राण आतिर्बृभूव ।
अयान्साध्यस्तमेतं सुनिपुणमतयः सत्यसफलप्रभाजो
द्यन्यासांद्रवयन्तः परिण्यतमनसा दाक्षमृद्धै नयन्ति ॥ ४५ ॥

As a result of such realisation of the self, there springs up the youthful life|| which, although encased in a body and the senses, is unaffected by boyhood, old age and other bodily attributes, and is extremely blissful

* And not as the external universe.

† *Hiranyagarbha*.

‡ The state beyond waking, dream and sleep.

§ *Jivanmukti*.

|| The *mukhya-prana* or chief breath as distinguished from the five life-breaths, *prana*, *apana*, *vyanā*, *udana* and *samana*.

and capable of accomplishing the highest goal. It is this life * that is led up, † along with the purified consciousness, by those of supreme wisdom and unfailing resolution, who seek to become divine by spiritual practices. (45).

प्रायोऽकामोऽस्तकामो निरतिसयमुखायात्मकामस्तदाऽसौ
तत्प्राप्तात्मात्मकामः स्थितचरमदशस्तस्य देहावसने ।
प्राप्य नैवोक्त्रमन्ति क्रमविरतिमिताः स्वस्तेहतौ तदानीं
कायं जीवो विलीनो लवणमिव जलेऽखरण आत्मैव पश्चात् ॥

Such a one is almost without desire, for temptations have lost all power over him. He pants only for the realisation of the self for the sake of its unsurpassed bliss. When he realises the self, he has attained all his desires, ‡ and remains in the final condition. § When the body dies, the life-breaths do not rise therefrom, || but are gradually dissolved

* *Prana.*

† To the thousand-petalled plexus.

‡ He wants nothing else.

§ The fourth state.

|| The rising is only in case of future birth.

in their respective causes. Then, where will the individual soul be, for it will be merged, like salt in water, and is then the Infinite Self itself ? (46).

पिरडीभूतं यदन्तर्जलनिधिसलिलं याति तत्सैन्धवाख्यं
भूयः प्रक्षिप्तमस्मिन्वलयमुषगतं नामरूपे जहाति ।
प्राज्ञस्तद्रूपरात्मन्यथ भूजति लयं तस्य चेतो हिमांशौ
वाग्मौ चक्षुरके पश्चिम पुनरस्त्रेतसी दिक्षु कर्णौ ॥ ४७ ॥

Water taken from the sea, when solidified, goes by the name of salt. When it is thrown back into the sea and is dissolved, it loses its name and form. So does the individual soul merge into the Supreme Self. At the same time, the mind is dissolved into the moon, speech into fire, sight into the sun, blood and semen into water and hearing into the directions. (47).

क्षगिन्तर्यद्वदाज्यं मधुरिमविदितं तत्पृथग्भूतमस्मात्
भूतेषु त्रिय तद्वद्ववहतिविदितं आन्तविश्रान्तिवीजम् ।
यं लब्धवा लाभमन्यं तुणामिव मनुते यत् नोदेति भीतिः
सान्द्रानन्दं यदन्तः स्फुरति तद्मृतं विद्धयतो श्वन्यदार्तम् ॥ ४८ ॥

Just as butter is contained in milk as indicated by the sweetness of the latter, but

(when extracted) becomes separate therefrom, so too is Brahman in every being as indicated by the activity of the being. This (Brahman) is the cause of rest when one is tired.* Attaining it, one discards all other gain as straw. Therein springs up no fear. The concentrated bliss which thus glows within oneself is immortality. All else is transient. (48).

ओतः प्रोतश्च तनुष्विह विततपटश्चित्तवण्णेषु चित्रः
तस्मिन्दिज्ञास्यमाने ननु भवति पटः सूत्रमात्रादशेषः ।
तद्वदिशं विचित्रं नगनगरनरामदशवादिरूपं
प्रोतं वैराजरूपे स विथति तदपि ब्रह्मण्य प्रोतमोतम् ॥ ४९ ॥

The many-coloured cloth is woven, crosswise and lengthwise, of threads of many colours. When this is understood, there remains nothing of the cloth but the threads. So is the manifold universe, with its mountains, cities, men, villages, beasts, etc., pervaded through and through, by the primordial substance,* that again by ether, and the latter by Brahman. (49).

* E. g., during sleep.

+ Virat.

रूपं रूपं प्रतीदं प्रतिफलनवशात्प्रातिरूपं प्रपेदे
द्विको द्रष्टा द्वितीयो भवति च सवित्ते सर्वतोऽनन्तरूपः ।
इन्द्रो मायाभिरास्ते श्रुतिरिति वदति व्यापकं ब्रह्म तस्मात्
जीवत्वं यात्यकस्मादितिविमलतरे विभित्रं बुद्धयपावौ ॥ ५० ॥

This (Brahman), by virtue of its reflection by various objects,* assumes the various corresponding forms, in the same way as the one seer produces a second one (by reflection) in water. The Veda too speaks thus of the all-pervading Brahman : " The resplendent one with its powers of illusion, has infinite forms on all sides." The Brahman, therefore, becomes the individual soul by its accidental reflection in the extremely clear consciousness. (50).

तज्ज्ञः पश्यति बुद्ध्या परमवलवतो माययाऽक्तं पतं
बुद्धान्तः समुद्रे प्रतिफलितमरीच्यास्पदं वैधसस्तम् ।
याहग्न्यवाचुपाधिः प्रतिफलति तथा ब्रह्म तस्मिन्यथाऽऽस्य
प्रापादर्शानुरूपं प्रतिफलति यथाऽत्रस्थितं सत्सदैव ॥ ५१ ॥

The knowers of the self discover, by their wisdom, that the individual soul,† besmeared

* Technically, *upadhis*, or conditions.

† Called here *patanga*, because it eventually falls away.

by illusion, is only a ray of the omnipotent Supreme Self reflected in the ocean of consciousness. This Brahman is variously reflected in accordance with the form and measure of the medium reflecting it, in the same way that the face is variously reflected corresponding to the mirror in hand; but it is at all times what it ever is.* (51).

एको भानुस्तटस्यः प्रतिफलनवशाद्यस्त्वनेकोद्कान्तः
नानात्वं यात्युपाधिस्थितिगतिसमतां चापि तद्रूपरात्मा ।
भूतेषु चावैषेषु प्रतिफलित इवाभाति तावत्स्वभवा-
यच्छब्दो यः परं तु स्फुटभनुपदतो भाति तावत्स्वभवैः॥५२॥

Just as the one sun, independent of other objects, yet, by virtue of reflection in several waters, becomes † many and has the same stability or motion as the medium reflecting it; so does the Supreme Self seem to be affected by properties‡ by virtue of its reflection in all beings, high and low, but,

* Just as the face remains the same, whatever the number and variety of its reflections.

† *i. e.*, seems to become.

‡ Of things and individuals.

when clearly realised, shines unaffected by those properties. (52)

यद्वत्पीयूषरश्मौ दिनकरकिरणौ विम्बैतरेति सान्दं
नाशं नैशं तमिसं गृहगतमयत्रा मूर्च्छ्वैः कास्यपात्रे ।
तद्वद्वद्वा परात्मद्युतिभिरनुपदं विम्बिताभिः समन्तात्
भासन्ते हीन्द्रियात्मप्रस्तातिभिरानिशं रुपमुख्याः पदार्थाः ॥५३॥

Just as the rays of the sun reflected by the moon or focussed by a metallic reflector dispel the utter darkness of the night or of the (interior of the) house as the case may be, so do the rays of the Supreme Self reflected by the consciousness and streaming forth through the outlets of the senses, immediately reveal to us the objects of perception around us, such as forms, etc. (53)

पूर्णात्मानात्मभेदात् त्रिविधमिह परं बुद्ध्यवच्छिन्नमन्यत्
तत्रैवाभासमात्रं गग्नमिव जले त्रिप्रकरं विभाति ।
अम्भोऽवच्छिन्नमस्मिन्प्रतिफलितमतः पायसोऽन्तर्भैहिश्च
पूर्णावच्छिन्नयोगे त्रजति लयमविद्या स्वकार्यैः सहैव ॥ ५४ ॥

The Supreme Self has three aspects, namely, the full, the self and the not-self, the first being the unconditioned Self, the second

being that which is conditioned* by the consciousness, and the third being a mere reflection, in the same way as space has three aspects in respect of water, namely, that which is (everywhere) inside and outside of the water, that which is conterminous with the water, and that which is reflected therein. When the conditioned self is merged in the unconditioned, then the condition† together with its consequences‡ vanishes altogether. (54)

दृश्यन्ते दारुनार्थो युगपदगाणिताः स्तम्भसूत्रप्रयुक्ताः
सङ्गीतं दर्शयन्यो व्यवहृतिमपरां लोकसिद्धां च सर्वाम् ।
सर्वत्रालुप्रविष्टादभिनविभवाद्यावदर्थानुवन्धात्
तद्रत्सुलाभसंक्षेप्तुयवहरति जगद्भूमुवस्त्रवर्महान्तम् ॥५५ ॥

Just as countless wooden figures of women, acted upon by means of posts and strings, simultaneously exhibit music and all other activities of common occurrence,§ so does the world, including the regions of *bhur*, *bhavar*, *svar* and *mahar*, carry on all its activities by the inspiration of what is known as the *sutra-*

* Or differentiated.

† *Lit.*: Nescience.

‡ The reflection, etc.

§ In a puppet show.

atman,* which pervades everything, whose potency is unique and whose inspiration is in proportion to the end to be achieved. (55)

तत्सत्यं यत्तिकालेष्वनुपद्धतमदः प्राणादिग्व्येष्ममुख्यं
यस्मिन्निविश्रान्तमास्ते तदिह निगदितं ब्रह्म सत्यस्य सत्यम् ।
नास्त्यन्यत्किञ्च यद्वत्परमधिकमतो नाम सत्यस्य सत्यं
सक्ष त्यज्यति मूर्तीशुपाहितमवां सत्यमस्यापि सत्यम् ॥ ५६ ॥

That is real which is unaffected at all times.† Such are the unembodied things like life, space, ether. Even these ultimately resolve themselves‡ into Brahman; hence is Brahman the reality of the real. There is naught else which excels it in its transcendentality or its infinitude; therefore is it termed the reality of the real. The lower§ that is conditioned by embodied and unembodied things is called *satya*,|| because it is both *sat* and *tyat*.¶ Of this too, Brahman is the reality. (56)

* The thread-self, i.e., the self that pervades all, as a thread running through beads.

† Past, present and future. ‡ Lit.: Repose.

§ The individual self, viewed singly or generally.

|| Real. ¶ I. e., embodied and disembodied.

यत्किञ्चिद्भात्यसत्यं व्यवहृतिविषये रौप्यसर्पाम्बुमुख्यं
 तद्वै सत्याश्रयेण्यत्यमिह नियमः सावधिलोकसिद्धः ।
 तद्वत्सत्यस्य सत्ये जगदलिलमिदं ब्रह्मण्यं प्राविरासीत्
 मिद्याभूतं प्रतीतं भवति खलु यतस्तत्त्वं वदन्ति ॥ ५७॥

Whatever unreal thing is, in every-day experience, perceived, like silver (in mother-of-pearl), serpent (in rope) and water (in mirage), depends for its perception on the real. This rule, with its limitation,* is well-established. So has this whole universe sprung into existence in † Brahman, the reality of the real. That too is called the real by virtue of which the unreal becomes an object of perception.

(57)

यत्काकाशावकाशः कलयति च कलामात्रतां यत्र कालो
 यत्रैवाशावसानं त्रृहादिह हि विराम् पूर्वमर्वाणिवास्ते ।
 सूत्रं यत्राविरासीन्महदपि महतस्तद्वि पूर्णाच्च पूर्णं
 संपूर्णोदयंवदेवपि भवति यथा पूर्णमेकार्णवाम्भः ॥ ५८ ॥

* That the perception of the unreal is illusory and ceases when the real object is seen.

† Dependent on Brahman; with Brahman as the substrate.

The material Brahman,* known as *virat*, is such that the expanse of space, time, and the farthest extremities of the directions, are but infinitesimal parts thereof, and yet it appears to be so close at hand and face to face. From that arose the *sutra-atman*,† greater than the great, fuller than the full, in the same way as the commingled water of the (seven) oceans‡ is fuller than the full ocean, etc. § (58)

अन्तः सर्वाषधीनां पृथगमितरसैगेन्वियैर्विषयाकैः
एकं पायोदपाथः परिषमति यथा तद्वदेवान्तरात्मा ।
नानाभूतस्वभौवैर्वहति वसुमती येन विश्वं पयोदो
वर्षत्युच्छृंहुताशः पचति दहति वा येन सर्वान्तरोऽसौ ॥ ५९ ॥

Just as the one rain-water inside all herbs is transformed variously according to the numberless tastes, odours, properties and effects of the respective herbs, so is the inner

* Matter viewed universally, primordial matter.

† The thread-self, otherwise known as *hiranyagarbha*.

‡ At the deluge.

§ The fulness of the diluvial waters is greater than that of the ocean, river, lake, etc., at ordinary times.

self* according to the characteristics of the various kinds of beings. By (virtue of) it does the earth support all creatures, the clouds rain profusely, fire cooks and burns. Hence is that the inner (self) of all. (59)

भूतेष्वात्मानमात्मन्यनुगतमाखिलं भूतजातं प्रपश्येत्
प्रायः पायस्तरङ्गान्वयवद्य चिरं सर्वमात्मैव पश्येत् ।
एकं ब्रह्माद्ब्रह्मोर्यं श्रुतिशिरसि मतं नेह नानाऽस्ति किञ्चित्
नृत्योराप्नोति सृत्यु स इह जगदिदं यस्तु नानेव पश्येत् ॥६०॥

One should clearly realise the self in all beings and all successive multitudes of created beings in the self. He should, repeatedly and persistently, perceive all things as the self, having, for an example, the relation between water and waves.† There is only one Brahman without a second, as is declared by the Vedanta. The many do not in any way exist. But he who sees this universe as manifold passes from death to death.‡ (60)

* The self in all beings.

† The water and the waves are identical with one another.

‡ i.e., will not attain liberation.

ग्रावपथादस्ति कुम्भाद्गनमिदमिति प्रत्यये सत्ययीदं
 कुम्भोत्पत्ताद्गुदेति प्रलयमुपगदे नश्यतीत्यन्यदेशम् ।
 नीते कुम्भेन साकं ब्रजति भजति वा तत्प्रमाणानुकारौ
 इत्थं मिथ्याप्रतीतिः स्फुरति तत्त्वात् विश्वस्तद्वदात्मा ॥ ६१ ॥

In spite of the knowledge that the atmosphere exists all around the pot, there arises in men the false impression that it has its origin along with the pot, disappears when the pot is broken, moves with the pot when it is removed elsewhere, and assumes the same size and shape as the pot. So is the self in respect of the universe. (61)

यावानिपृष्ठो गुडस्य स्फुरति मधुरिमैवास्ति सर्वोऽपि तावान्
 यावान्कर्पूरपिण्डः परिणामति सदामोद एवात्र तावान् ।
 चिक्षे यावद्विभाति हुमनगनगरामचैत्याभिरामं
 तावचैतन्यमेकं प्रविक्षसति यतोऽन्ते तदात्मावशेषम् ॥ ६२ ॥

As much as is a lump of sugar, so much is nothing but sweetness. As much as a piece of camphor melts, so much is nothing but sweet fragrance. So, too, as far as the universe is manifest, with all the beauty of trees, mountains, cities, gardens and temples, so far does the one (pure) consciousness shine forth,

for, in the end all that remains of the universe is the self. (62)

वायान्नादादुभूतिर्यदपि तदपि सा नूनमाधातगम्या
वायाधातध्वनीनां न पृथग्भुभवः किन्तु तत्साहचर्यात् ।
मायोपादानमेतत्सहचरितमिव ब्रह्मणाऽस्माति तद्वत्
तस्मिन्प्रत्यक्षप्रतीते न किमपि विषयीभावमाप्नोति यस्मात् ॥६३

Although the hearing of the sound proceeds from the musical instrument, it is nevertheless produced only by striking the instrument. The sounds that proceed from striking the instrument are not heard separately but only in conjunction with the striking. So, too, this universe, whose efficient cause is illusion (*maya*), is manifest, as it were, in conjunction with Brahman. But when that Brahman is inwardly realised, nothing will remain the object of perception. (63)

दृष्टः साक्षादिदानीमिह खलु जगतामीश्वरः संविदात्मा
विज्ञानस्थाणुरेको गगनवदभितः सर्वभूतान्तरात्मा ।
दृष्ट ब्रह्मातिरिक्तं सकलमिदमसद्गुप्तमाभासमात्रं
शुद्धं ब्रह्माहमस्मीत्यविरतमधुनाऽत्रैव तिष्ठेदनीहः ॥ ६४ ॥
It is thus clearly seen that the Lord of all the worlds is of the nature of pure consciousness,

is the one Immovable that is knowledge itself, is all-pervading like ether, and is the inner spirit of all beings. It is also seen that all this universe is different from Brahman, is unreal by nature, and is a mere semblance. One should, therefore, even now and here, give up all desires and remain for ever fixed in the thought " I am Brahman. " (64)

इदेन्द्राण्योः प्रकामं सुरत्सुखजयोः स्यादतान्तः सुखुतिः
तसामानन्दसान्दं पद्मतिगहनं यत्स आनन्दकोशः ।
तस्मिन्नो वेद क्रित्तिगतिश्यसुखाभ्यन्तरे लीयमानो
दुःखी साद्वोधितः सत्रिति कुशलमतिर्वेद्येनैव सुतम् ॥६४॥

When Indra and Indrani have freely enjoyed the bliss of union, the cessation of their pleasure is deep sleep.* Therein is a state that is full of concentrated bliss and very difficult to comprehend; that is the *ananda-kosa* (the bliss-sheath). In that condition one

* Indra represents the 'man' in the right eye and Indrani the light in the left eye that reveals all things to our vision. During waking, the two reside between the brows. When they descend into the heart and enjoy the bliss of union, it is then the dream-state. When that condition ends, the state of deep sleep sets in.

is not conscious of anything, being deeply merged in unsurpassed bliss. If awaked, he becomes unhappy. A wise man should therefore never awake a sleeping person. (65)

सर्वे नन्दन्ति जीवा अधिगतयशसा गृह्णता चक्षुरादीन्
 अन्तः सर्वोपकर्त्रा बहिरपि च सुषुप्तौ यथा तुल्यसंस्थाः ।
 एतेषां किलिष्पस्युभजठरभृतिकृते यो बहिर्वृत्तिरास्ते
 त्वक्वक्षुः श्रोत्रनासारसनवशमितो याति शोकं च मोहम्॥६६

All beings* enjoy bliss by attaining Brahman (*yasas*) which embraces within itself the eye and other sensory organs and which externally helps all perception. All individual souls are alike in nature as in deep sleep.† Among these, he who, for the sake of feeding the belly, remains only externally active and is enslaved by the senses of touch, sight, hearing, smell and taste, becomes tainted with sin and suffers misery and confusion. (66)

* Individual souls.

† Devoid of caste, colour, creed, etc.

जाग्रत्यामन्तरात्मा विषयसुकृतेऽनेकयत्नानिद्रास्यन्
 श्रान्त्यत्सर्वैन्द्रियौद्योऽविगतमपि सुखं विस्मरन्याति निद्राम् ।
 विश्रामाय स्वरूपे त्वतितरसुलभं तेन चातीन्द्रियं हि
 सुखं सर्वांतमं स्यात्परिणातिविरसादिन्द्रियोत्थात्सुखाच ॥ ६७ ॥

The individual soul, during the waking state, puts forth innumerable efforts for the attainment of sensual pleasures, and when the entire group of sensory organs is fatigued, it forgets even the pleasure on hand and goes into sleep, in order that it may enjoy rest in its own nature. Ultra-sensual bliss is thus extremely easy of attainment and is far superior to the pleasure derived from the senses which always produces disgust in the end.

(67)

पक्षान्वयस्य पक्षी जनयति भरतं तेन यात्युच्चदेशं
 लब्ज्वा वायुं महान्तं श्रममपनयति स्वीयपक्षौ प्रसार्य ।
 दुःसङ्कल्पैर्वकल्पैर्विषयमतुकदर्थाङ्गतं चित्तमेतत्
 लिङ्गं विश्रामहेतोः स्वप्निति चिरमहो हस्तपादान्प्रसार्य ॥ ६८ ॥

The bird, by the motion of its wings, generates a breeze and, by its aid, reaches a great height, and there, having attained

the vast expanse of the atmosphere, cures itself of its fatigue by spreading its wings. So, too, this mind, troubled by many evil desires and doubts in respect of objects of pleasure, and fatigued thereby, stretches forth the hands and feet and sleeps long for the sake of rest. (68)

आक्षिण्यात्मानमात्मा न किमपि सहसैवान्तरं वेद वाद्य
यद्वत्कामी विदेशात्सदनमुपगतो गाडमाक्षिण्य कान्ताम् ।
वायस्तं तत्र लोकव्यवहातेरखिला पुण्यपापातुवन्दः
शोको मोहो भयं वा समविषयमिदं न स्मरत्येव किञ्चित्॥६९

The moment that the individual soul comes into union with the self (Brahman),* it ceases to be conscious of anything, internal or external, like unto a lover fervently embracing his beloved one on his return home from a foreign land. In that state all wordly activity that is the result of merit and demerit, disappears, and nothing is remembered of all these ups and downs,—sorrow, confusion, or fear. (69)

* During deep sleep.

अल्पानल्पप्रपञ्चप्रलय उपरतिश्चान्द्रियाणां सुखाप्तिः
 जीवन्मुक्तौ सुधुतौ वित्यमपि समं किन्तु तत्राप्ति भेदः :
 प्राक्षसंस्कारत्प्रसुप्तः पुनरपि च पुरावृत्तिमेति प्रबुद्धो
 नश्यत्संस्कारजातो न स किल पुनरावर्तते यश्च मुक्तः ॥७०॥

The disappearance of all gross and subtle existence, the cessation of the senses, and the attainment of bliss,—these three are common to liberation-while-alive and deep sleep. There is however this difference that, whereas he who is asleep comes back to life again and again* by virtue of the effects of his past actions, he that has attained illumination and liberation, never comes back (to worldly life), because the effects of all his past actions have been destroyed. (70)

आनन्दान्यश्च सर्वाननुभवति रूपः सर्वसंपत्समूद्धः
 तस्यानन्दः स एकः स कलु शतगुणः संप्रदिष्टः पितृणाम् ।
 आदेवव्रद्धालोकं शतशतगुणितास्ते यदन्तर्गताः स्युः
 ब्रह्मानन्दः स एकोऽस्यथ विषयसुखान्यस्य मात्रा भवन्ति ७१

If the bliss of a king endowed with all prosperity and enjoying every kind of happiness

* Passes through births and deaths.

be taken as a unit, the bliss of the *manes* is declared to be a hundredfold. So, too, through the world of the gods higher and higher up to the world of Brahman, each (bliss) is a hundredfold of the next lower one. Singular and containing within itself all these (grades of bliss) is the bliss of (the supreme) Brahman, of which the pleasures of the senses are but an (insignificant) fraction.

(71)

वत्रानन्दाश्च मोदाः प्रमुद इति मुदश्चासते सर्व एते
यत्रासाः सर्वकामाः स्युरखिलविरमात्केवलीभाव आस्ते ।
मां तत्रानन्दसान्द्रे कृषि चिरममृतं सोम पौयूषपूर्णी
घारामिन्द्राय देहात्यपि निगमगिरो भूयुगान्तर्गताय ॥ ७२ ॥

“Therein are included all degrees of bliss, —the bliss of men (*ananda*), of the *manes* (*moda*), of gods (*pramoda*), etc. Therein all desires are fulfilled. Therein is the state of oneness owing to the cessation of all (phenomena). Make me live immortally for ever, O Soma,* in that abode of concentrated bliss, and vouchsafe to my soul† that is betwixt

* Lit. the moon. Here “*hiranyagarbha*.”

† ‘Indra’ in the text.

the brows an unceasing shower of immortality,* "—so do the vedas declare. (72)

आत्माऽकम्पः सुखात्मा स्फुरति तदपरा त्वन्यथैव स्फुरन्ति
स्थैर्यं वा चञ्चलत्वं मनसि परिणाति याति तत्रयमस्मिन् ।
चाञ्चल्यं दुःखहेतुमनस इहमहो यावादिष्टार्थलविषः
तस्यां यावर्तिस्थरत्वं मनसि विषयं सात्सुखं तावदेव ॥ ७३॥

The self is unperturbed and its nature is bliss; the other (*maya*) is quite the opposite; their steadiness or perturbation bears fruit in the individual consciousness. The perturbation of the mind, until a desired object is gained, gives rise to misery. When that object is gained, the pleasure (said to be) derived from that object is only so long as the mind remains steady. (73)

यद्वस्तीख्यं रतान्ते निमिषमिह मनस्येकताने रसे सात
स्थैर्यं यावत्सुधसौ सुखमनतिशयं तावदेवाथ मुक्तौ ।
नित्यानन्दः प्रशान्ते हृदि तदिह सुखस्थैर्ययोः साहचर्यं
नित्यानन्दस्य मात्रा विषयसुखमिदं तुज्यते तेन वक्तुम् ॥ ७४॥

Just as there is a momentary bliss when the mind is absorbed in pleasure at the end of

* Lit. nectar.

a sensual indulgence, so too there is unsurpassed bliss in deep sleep only so long as there is steadiness (of consciousness). In liberation, however, the consciousness is absolutely tranquil and there is eternal bliss. There is thus a constant relation between bliss and steadiness. It is therefore proper to speak of sensual pleasure as a fraction of eternal bliss. (74)

आनन्दं स्वान्तं सवाद्यव्यवहृतिभिरिदं ताः समाकृष्य सर्वाः
तत्तत्संस्कारयुक्तं शुपरमति परावृत्तभिच्छाविदानम् ।
स्वप्नान्संस्कारजातप्रजनितविषयान्वा प्रदेहे ऽनुभूतान्
प्रोज्यान्तः प्रत्यगात्मप्रवणमिदमगाद्धूरि विश्राममास्मिन् ७५ ॥

The mind, tired of external activities, draws them all in together, and carrying with it the tendencies resulting from them, ceases from them and turns inward in search of its own place. In the dream-body, it enjoys dream-objects generated by the combination of those tendencies. Abandoning these, again, it longs for the inner self, reaching which it attains perfect rest.* (75)

* Tranquillity, bliss.

स्वप्ने भोगः सुखदेवर्भवति न कुतः साधने मूर्च्छमाने
 स्वाप्ने देहान्तरं तद्यवहतिकुशलं नव्यमुत्पद्यते चेत् ।
 तत्सामग्रया अभावात्कुत इदमुदितं तद्वि सांकलिकं चेत्
 तर्तिकं स्वप्ने रतान्ते वपुषि निपतिते दृश्यते रक्तमोक्षः ॥६६॥

* "How is the enjoyment of pleasure, etc. possible in dream, while the instrument therefor (the gross body) is inert? If (it be said that) a new dream-body fit for such activity springs up, wherefrom does it arise, since the means of its generation † is absent? If it be a product of the imagination, then how is it that, after the experience of sexual pleasure in a dream, the effect thereof is (actually) visible in the body that is inert? (76)

भीत्या रोदित्यनेन प्रवदति हसति क्षायते नूनमस्मात्
 स्वप्नेऽप्यहेऽनुवन्धं त्यजति न सहसा मूर्च्छते�प्यन्तरात्मा ।
 पूर्वे वे येऽनुभूतास्तद्युतिहयव्याघ्रदेशादयोऽर्थाः
 तत्संस्कारस्वरूपान्तजति पुनरमून्नित्यं संस्कारदेहम् ॥ ७७ ॥

"It is with this (the gross body) that he weeps from fear, talks, laughs and exults."

* This and part of the next verse are the arguments of an opponent.

† Such as parents.

It * surely follows from this that the inner self does not abruptly sever its connection with the body during dream, although that body is inert; but, with the help of the subtle body, it creates again, in subtle form, those objects which it had previously † experienced, such as the body, woman, horse, tiger, locality, etc.

(77)

सन्धौ जाग्रत्सुभुप्त्योरनुभविदिता स्वाप्न्यवस्था द्वितीया
तवात्मज्योतिरास्ते पुरुष इह समाकृष्टं सर्वेन्द्रियाणि ।
संवेशं स्थूलदेहं समुचितशश्येन स्वीयभासाऽन्तरास्मा
पश्यन्संस्कारहपानभिमतविषयान्याति कुतापि तद्वत् ॥ ७८ ॥

The second state, that of dream, is known by experience to be midway between waking and sleep. In that state the individual, having withdrawn all the senses, has only the light of the self remaining. The gross body having been laid down on a suitable bed, the inner self, experiencing the objects it likes in their subtle form, goes about as it pleases in the same manner.‡

(78)

* This is the answer to the opponent.

† In the waking state. ‡ With the subtle body.

रक्षयप्रायैः कुलायं निजशयनगतं श्वासमात्रावशेषैः
 माभृत्त्वप्रेतकल्पाकृतिकमिति पुनः सारमेयादिभक्ष्यम् ।
 स्वप्ने स्वीयप्रभावात्सज्जति हयरथानिम्नगाः पल्वलानि
 कीडास्थानान्यनेकान्यपि सुहृदवलापुत्रमित्रानुकारान् ॥७९॥

Preserving the body lying in bed by means of the life-forces now reduced to mere breath, lest it assume the form of a corpse and become food for dogs, etc., it creates, in dream, by its own power, horses, chariots, rivers, ponds, playgrounds, companions, women, sons, friends,—all by way of imitation.* (79)

मातहृव्याग्रदस्युद्धिपुरगकपीन्कुन्नचित्प्रेयसीभिः
 कीडाकास्ते हसन्वा विहरति कुहचिन्मृष्टमश्वाति चान्नम् ।
 म्लेच्छत्वं प्राप्तवानस्म्यहमिति कुहचिच्छक्षितः स्वीयलोकात्
 आस्ते व्याधादभीत्या प्रचलति कुहचिद्रोदिति ग्रस्यमानः ॥

It creates elephants, tigers, robbers, enemies, snakes and monkeys. Sometimes it is playing with beloved damsels. Sometimes it laughs and sports. Sometimes it eats deli-

* Of its waking experiences.

cious food. At other times it is afraid of its kith and kin, because it has become an outcaste. And at other times it runs away for fear of tigers, etc. or is caught by them and wails. (80)

यो यो हग्गोचरोऽयोँ भवति स स तदा तदतत्स्वस्रूपा-
विज्ञानोत्पद्यमानः स्फुरति ननु यथा शुक्तिकाऽज्ञानहेतुः ।
रौप्यमासो मृद्युव स्फुरति च किरणज्ञानतोऽम्भो भुजन्नो
रजवज्ञानानीमेषं सुखभयकृदतो दृष्टिसृष्टं किलेदम् ॥ ८१ ॥

Whatever object is perceived, it comes into existence then and there by the ignorance of the true nature of the self that is in it. Its manifestation is like the unreal appearance of false silver owing to one's not recognising the mother-of-pearl, or of the mirage owing to one's not recognising the sun's rays, or of the serpent by one's not recognising the rope,—such appearance giving rise to joy or fear, only for an instant. Hence all this universe is really created by perception. * (81)

* That is, the existence of any object is only so long and so much as we perceive it.

मायाऽध्यासाश्रयेण प्रविततमखिलं यन्मया तेन मत्स्या-
न्येतान्येतेषु नाहं यदपि हि रजतं भाति शुक्तौ न रौप्ये ।
शुक्तयंशस्तेन भूतान्यपि मयि न वसन्तीति विष्वग्निनेता
प्राहास्माद्यश्यज्ञातं सकलमपि मृथैवेन्द्रजालोपमेयम् ॥ ८२ ॥

The Lord of the Universe has declared :
“ By me, on whom depends the illusion of *maya*, all this (universe) has been spread forth. Therefore, all things are in me, not I in them; for instance, although silver appears (falsely) in the mother-o'-pearl, there is naught of the mother-o'-pearl in silver. Therefore, * too, all things do not (in reality) exist in me.” It follows from this that the whole objective world is as unreal as the products of jugglery. (82)

हेतुः कर्मैव लोके सुखतदितरयोरेवमङ्गोऽविदित्वा
मित्रं वा शत्रुरित्यं व्यवहरति मृषा याज्ञवल्क्यार्तभागौ ।
यत्कर्मैवोचतुः प्रागजनकश्चपर्यहे चक्रतुस्तत्प्रशंसा
वंशोत्तंसो यद्वनामिति वदति न कोऽप्यत्र तिष्ठत्यकर्मा ॥ ८३ ॥

Action is the only cause of happiness or misery in this world. The ignorant, not

* Because the universe is the creation of *maya*.

knowing this, speak in vain of friend or enemy.* Yagnavalkya and A'rtabhaga, of yore, in the palace of king Janaka, spoke only of action and praised it. Even the ornament† of the race of Yadu declares: "None in this world remains without action." (83)

वृक्षच्छेदे कुठारः प्रभवति यदपि प्राणिनोयस्तथाऽपि
प्राण्योऽनं त्रिहेतुस्तदपि निगदितं कारणं भोक्तृयतः ।
प्राचीनं कर्म तद्विषयमसमपत्तप्राप्तिहेतुस्तथाऽपि
स्वातन्त्र्यं नश्वरोऽस्मिन् हि खलु घटते प्रेरकोऽस्यान्तरात्मा ॥

Although the axe is able to fell a tree, it should nevertheless be wielded by a living being. Food is no doubt, a source of satisfaction, but the real cause thereof is the effort‡ of the eater. In the same way, former action is the cause of the good or evil results experienced; yet, being itself evanescent, it cannot do this by itself. It is impelled thereto by the inner self. (84)

* One who gives happiness or one who causes misery.

† Krishna.

‡ Cooking and eating.

स्मृत्या लोकेषु वर्णाश्रमविहितमदे नित्यकाम्यादि कर्म
 सर्वं ब्रह्मार्पणं स्यादिति निगमाग्निः संग्रहन्तेऽतिरम्यम् ।
 यत्रासानेतजिज्ञाकरचरणशिरःश्रोत्रसन्तर्पणेन
 तुष्येदद्वीप साक्षात्तरुरिव सकलो मूलसन्तर्पणेन ॥ ८५ ॥

The Vedas declare, with much propriety, that all rites, compulsory, discretionary, and so on, which are laid down by the Smriti for the various castes and conditions of men, are (in reality) dedicated to the Supreme Self ; * in the same way that, by the satisfaction of the nose, eyes, tongue, hands, feet, head and ears, it is the inner man that is actually satisfied, and, by the watering of the roots of a tree, every part of that tree is nourished.

(85)

यः प्रैत्यत्मानाभिज्ञः श्रुतिविदपि तथाकर्मकृत्कर्मणोऽस्य
 नाशः खादल्पमोगापुनरवतरणे दुःखमोगो महीयान ।
 आत्माभिज्ञस्य लिप्सोरपि भवति महान्वाश्वतः सिद्धिमोगो
 खात्मा तस्मादुपास्यः खलु तदधिगमे सर्वसौख्यान्यलिप्सोः ॥

* Whatever lesser deity might be invoked in practice.

After death, he who is ignorant of the self, although versed in the Vedas, and has performed the rites prescribed therein, exhausts his merit after a brief enjoyment and undergoes very great misery in having to be born again. He who has realised the self and yet longs for reward, enjoys much greater and more lasting happiness accompanied by supernatural powers. Therefore, one should indeed realise the self ; for, by realising it, one gains every happiness although he longs for no reward. (86)

सूर्याद्यैरर्थधानं न हि भवति पुनः केवलैर्नात्र चित्रं
 सूर्यात्सूर्यप्रतीतिर्न भवति सहसा नाष्टं चन्द्रस्य चन्द्रात् ।
 अँगेस्मेश्व किन्तु स्फुरति रविमुखं चक्षुषश्चित्प्रयुक्तात्
 आत्मज्योतिस्ततोऽयं पुरुष इह महो देवतानां च चित्रम् ॥

It is no wonder that objects are not revealed by the sun, moon, etc., of their own accord ; nor is the sun directly perceived by its own light, nor the moon, nor fire. On the other hand, the sun, moon, etc., are perceived by means of the sense of sight inspired by (the inner) consciousness. Therefore, only

the dweller in the body shines by his own light. Yet, in the world, * the deities † have their respective power to illuminate. (87)

प्राणेनाम्भांसि भूयः पिवति पुनरसावन्नमन्नति तत्र
 तत्पाकं जाठरोऽन्नस्तदुपहितबलो द्राक् शैनर्वा करोति ।
 व्यानः सर्वाङ्गानांडीष्वथ नयति रसं प्राणसन्तर्पणार्थं
 निस्सरं प्रूतिगन्धं ल्यजति बहिरयं देहतोऽपानसंज्ञः ॥ ८८ ॥

Through the life-force called *prana* the individual drinks plenty of water and eats food. Then the abdominal fire, with energy derived from that (*prana*), digests it sooner or later. Thereafter the life-force known as *vyana* carries the essence along the blood-vessels of the whole body for the nourishment of life ; and the life-force termed *apana* expels from the body the putrid non-essence. (88)

* i.e., as far as the senses are concerned.

† The sun, moon, etc., which preside over the senses. In relation to objects, the senses have power to reveal them, although their light is but a reflection of the resplendence of the self.

व्यापारं देहसंस्थः प्रतिवपुरखिलं पञ्चवृत्त्यात्मकोऽसौ
प्राणः सर्वैन्द्रियाणामधिपतिरानिशं सत्या निर्विवादम् ।
यस्येत्यं चिद्दृश्य स्फुटमिह कुरुते सोऽस्मि सर्वस्य साक्षी
प्राणस्य प्राणं एषोऽप्यविलततुभृतां चक्षुषश्चक्षुरेषः ॥ ८९ ॥

This life, with its five-fold energy*, residing in each body and being master of all the senses, distinctly and incessantly carries on all the activities appropriate to that particular body, by a power which belongs undoubtedly to the self that is pure consciousness. That self am I, the all-seer, the life behind all life, the consciousness behind the consciousness of all beings. (89)

यं भान्तं चिद्दृशं क्षितिजलपवनादितचद्रादयो ये
भासा तस्यैव चानु प्रविरलगतयो भान्ति तस्मिन्वसन्ति ।
विद्युत्पुश्चोऽभिसंवोऽयुडुगाणविततिर्भासयेत्किं परेषां
ज्येतिशशान्तं ह्यनन्तं कविमजममरं शाश्वतं जन्मशून्यम् ॥९०॥

By the light of that One Self that is pure consciousness, the earth, water, air, sun, moon, etc., shine after It, each with its peculiar characteristics, and have their being in It.

* Prana, apana, udana, samana, vyana.

Can the flashes of lightning and flaming conflagrations and the vast expanse of starry galaxies illumine the Supreme Lord, the immutable, infinite light, the seer, without beginning and without end, eternal, because devoid of origin ? (90)

तद्रौपैवाहमस्मीत्यनुभव उदितो यस्य कस्यापि चेद्वै
पुंसः श्रीसद्गुरुणामतुलितकरुणापूर्णपीयूषदृष्ट्या ।
जीवन्मुक्तः स एव ब्रह्मविद्वरमना निर्गतेऽनाद्युपावौ
नित्यानन्दैकधाम प्रविशति परमं नष्टसन्तेहवृत्तिः ॥ ९१ ॥

If, by the favour of the nectar-like glance, full of unparalleled mercy, of the venerable holy Master, there arises, in any man whatsoever, the realisation "That very Brahman am I," he indeed loses all feelings of doubt and, with his mind free from illusion, attains liberation even while living in the body. (Thereafter), when the beginningless limitation* is completely dissolved, he is merged in the Highest, the sole abode of eternal bliss.

(91)

* Maya, the root-illusion.

नो देहो नेन्द्रियाणि भरमतिचपलं नो मनो नैव बुद्धिः
 प्राणो नैवाहमस्मीत्यविलजडमिदं वस्तुजातं कथं साम् ।
 नाहंकरो न दारा गृहसुतमुजनक्षेत्रवित्तादि दूरं
 साक्षी चित्प्रत्यगात्मा निखिलजगदधिष्ठानभूतः शिवोऽहम्
 ॥ ९२ ॥

I am neither the dense body nor the senses,
 nor the evanescent and most erratic mind,
 nor reason, nor life, nor the ego, nor wife,
 nor house, nor offspring, nor kith and kin,
 nor land nor wealth, and so on. For, how
 can I, the witness aloof, the pure consciousness,
 the inner self, be all these things which
 are purely objective? I am the Supreme *
 that is the reality behind all this universe.

(92)

दृश्यं यद्यूपमेतद्भवति च विशदं नीलपीताद्यनेकं
 सर्वस्यैतत्स दृश्यै स्फुरददुभवतो लोचनं चैकरूपम् ।
 तदृश्यं मानसं दक्षिणात्विषयाकारधीवृत्तयोऽपि
 दृश्या दग्धूप एव प्रसुरिह सं तथा दृश्यते नैव साक्षी ॥ ९३ ॥

In relation to all these plainly visible forms
 of dark, yellow and other innumerable colours,
 the eye, which is one, is the seer, for, therein

* Siva, or parabrahman considered as *anandamaya*.

arises the perception. The eye, in its turn, is only objective, because the mind is its seer. And even the workings of the mind, objective forms transformed into thought, are, in their turn, objective. The Lord alone is the absolute seer, the witness, for, He is never, like the above, objective. (93)

रज्जवज्ञानादुजङ्गस्तदुपरि सहसा भाति मन्दान्धकारे
स्वात्माज्ञानात्तथाऽसौ भृशमसुखमभूदात्मनो जीवभावः ।
आसोक्याऽहिभ्रमान्ते स च खलु विदिता रज्जुरेकात्थाऽहं
कूटस्थो नैव जीवो निजगुरुवचसा साक्षिभूतः शिवोऽहम् ॥ ९४ ॥

Owing to the non-recognition of a rope in the twilight, over it appears a serpent all at once. In the same way is the extremely unhappy condition of the individual soul imposed on the self by reason of the non-realisation of one's own self. Again, when the illusion of a serpent is dispelled by the admonition of a trustworthy friend, there is only the old familiar rope. So, too, by the admonition of my own Master, I am not the individual soul, but the immutable Self that is the seer. I am the Supreme Bliss (*Siva.*) (94)

कि ज्योतिस्ते वदस्वाहनि रविरिह मे चन्द्रदीपादि रात्रौ
स्यादेवं भानुदीपादिकपरिकलने कि तत्र ज्योतिरस्ति ।
चक्षुस्तन्मीलने कि भवति च सुतरां धीर्धियः कि प्रकाशे
तत्रैवाहं ततस्त्वं तदसि परमकं ज्योतिरस्मि प्रमोऽहम् ॥९५॥

Tell me what is thy light. You say : “The sun in the day and the moon, lamp, etc., at night.” It may be so, but by what light do you see the sun, the lamp, etc? You say : “the eye.” But when that is closed, what brighter light is there? You reply : “the mind.” By what light is the mind revealed? “For that, I alone am the light,” you say. You are therefore that Supreme Light. “I am, my Master.” (95)

कथित्कालं स्थितः कौ पुनरिह भजते नैव देहादिसंघं
यावत्प्रारब्धमोगं कथमपि स सुखं चेष्टतेऽसङ्कुरुद्यो ।
निर्द्वन्द्वे नित्यशुद्धो विगतिमताऽहङ्कारिन्यतृप्तो
ब्रह्मानन्दस्वरूपः स्थिरमतिरचलो निर्गताशेषमोहः ॥ ९६ ॥

Such a one * after remaining on the earth for a time, never more returns to a body and its accompaniments; until the enjoyment of

* One that has realised “I am Brahman.”

the ripe fruits of his former actions is completed, he lives in a peculiar manner, but blissfully, because his mind is free from all contrasts, * ever pure, devoid of my-ness and I-ness, always contented, identical in nature with infinite bliss, steady in thought, imper-turbable, cleansed of all illusions. † (96)

जीवात्मब्रह्मेदं दलयति सहसा यत्प्रकाशैकरूपं
विज्ञानं तच्च बुद्धौ समुदितमतुलं यस्य पुंसः पवित्रम् ।
माया तेनैव तस्य क्षयमुपगमिता संस्तेः कारणं या
नष्टाः सा कार्यकर्त्री पुनरपि भविता नैव विज्ञानमात्रात् ॥९७॥

Such an absolutely resplendent realisation at once destroys the distinction between the individual soul and Supreme Self. In whomsoever such an unimpeded, unparalleled realisation springs up in consciousness, for him the root-illusion (*maya*) that is the source of births and deaths, is destroyed by that very realisation. Once destroyed, it can no more create illusions by its power of phenomenal manifestation. (97)

* Happiness and misery, gain and loss, etc.

† This verse describes a *jivan-mukta*.

विश्वं नेति प्रमाणाद्विग्लितं जगदाकारं भानस्त्वयज्ञे
 पीत्वा यद्वृक्कलाम्भस्त्वयज्ञे च सुतरां तत्फलं सौरभाद्यम् ।
 सम्यक्षतिच्छिद्धैनकामृतसुस्वकवलास्वादपूर्णो हृषाऽसौ
 जात्वा निस्सारमेवं जगदखिलमिदं स्वप्रभः शान्तचित्तः ॥९८॥

Knowing that the universe is unreal and having, therefore, completely destroyed all perception of phenomenal forms, he should taste, to his heart's utmost content, the morsel of immortal bliss that is the highest and most perfect concentration of being and consciousness, and, filled with light of the self and with a tranquil mind, he should realise that all this universe is unessential and should therefore abandon it, in the same way as one, after drinking the juice of a fruit, throws it away although the remnant may be highly fragrant. (98)

क्षीयन्ते चास्थं कर्माण्यपि खलु हृष्यप्रनिधरद्धिद्यते वै
 छिद्यन्ते संशया ये जनिमृतिफलदा दृष्टमात्रे परेषो ।
 तस्मिन्द्विन्मात्ररूपे गुणमलग्हिते तत्त्वमस्थादिलक्ष्ये
 कृटस्ते प्रत्यगात्मन्यविलाविमतोऽगोचरे ब्रह्मणीऽशे ॥ ९९ ॥

The results of actions are destroyed, the bondage of the heart is broken, and all

doubts, which lead one to births, and deaths, are removed, as soon as one realises that Supreme Lord, whose nature is pure consciousness, who is devoid of the stain of qualities, who is realisable by such teachings as "That thou art," the immutable inner self, the Brahman, the Lord, that is beyond all commandments and beyond all thought. (99)

आदौ मध्ये तथाऽन्ते जनिद्वितीफलदं कर्ममूलं विशालं ।
ज्ञात्वा संसारवृक्षं ब्रह्मद्विदिताशोकताऽनेकपत्रम् ।
कामक्रोधादिशास्यं सुतपशुवनिताकन्यकापक्षिसंघं
क्षित्त्वाऽसङ्गासिनैवं पदुमतिरभितश्चिन्तयद्वासुदेवम् ॥ २०० ॥

One should understand the huge tree of phenomenal existence, which bears the fruits of births and deaths before, betwixt and after, whose roots are the results of past actions, whose countless leaves are delusions, vanities, joys and sorrows, whose branches are desire, anger, etc., and on which dwell the birds of sons and cattle, wives and daughters, in large numbers. Such a wise man should fell this tree down with the axe

of non-attachment and should at all times meditate upon the Supreme Being (*vasudeva*).

(100)

जातं मध्येव सर्वं पुनरपि मयि तत्संस्थितं चैव विश्वं
सर्वं मध्येव याति प्राविलयमिति तद्वाच् चैवाहमस्मि ।
यस्य स्मृत्या च- यज्ञाद्यखिलशुभविधौ सुप्रयातीह कार्ये
न्यूनं सम्पूर्णतां वै तमहमतिमुदैवाच्युतं सन्तोऽस्मि ॥ २०१ ॥

The whole universe is born in me, has its support in me and dissolves in me. Therefore, that very Brahman indeed am I. Again, humbly and exultingly do I bow to that Immutable Being (*achyuta*), by whose mere remembrance any defective procedure in all auspicious acts¹ like sacrifices is rendered perfectly complete. (101)

THUS ENDS THE CENTURY OF VERSES.

इति शतकोक्ति समाप्ता ॥

॥ आत्मवोधः

Knowledge of Self.

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।
मुमुक्षुणामपेक्ष्योऽयमात्मवोधो विधीयते ॥ १ ॥

This treatise called "Knowledge of Self" is written for the sake of those whose sins have been destroyed by austerities and who, with a tranquil mind and free from attachment, long for liberation. (1)

वोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।
पाकस्य वह्निवज्ञानं विना मोक्षो न सिध्यति ॥ २ ॥

Compared with all other means, knowledge is the only direct means to liberation. As cooking is impossible without fire, so is liberation impossible without knowledge. (2)

आविरोधितया कर्म नाविद्यां विनिवर्तयेद् ।
विद्याऽविद्यां निहन्त्येव तेजस्तिमिरसंघवत् ॥ ३ ॥

Ritual cannot dispel ignorance, because they are not mutually contradictory. But

knowledge surely destroys ignorance, as light destroys the densest darkness. (3)

अवच्छन्न इवाज्ञानात्तन्नाशे सति केवलः ।

स्वयं प्रकाशते श्वात्मा भेदापायेऽशुमानिव ॥ ४ ॥

The self appears to be conditioned by virtue of ignorance. But when that (ignorance) is destroyed, the unconditioned self shines by its own light, like the sun when the clouds have disappeared. (4)

अज्ञानकल्पुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।

कृत्वा ज्ञानं स्वयं नश्यजलं कर्तकरेणुवत् ॥ ५ ॥

Having purified, by repeated instruction, the soul that is turbid with ignorance, knowledge should efface itself, as the paste of the cleaning-nut does with water.* (5)

संसारः स्वप्रतुल्यो हि रागद्वेषादिसंकुलः ।

स्वकाले सत्यवद्धाति प्रवोधे सत्यसद्वेत् ॥ ६ ॥

The phenomenal world, abounding in desire, hatred, etc., is verily like a dream.

* The cleaning-nut, rubbed into a paste and thrown into dirty water, clears the water and itself settles down along with the dirt as a sediment.

While it lasts, it seems to be real, but, when one awakes, it becomes unreal. (6)

तावत्सत्यं चगद्धाति शुक्तिकारजतं यथा ।
यावत्र ज्ञायते ब्रह्म सर्वाधिष्ठानमव्ययम् ॥ ७ ॥

Like the (illusion of) silver in mother-o'-pearl, the world appears to be real only until the Supreme Self, the immutable reality behind everything, is realised. (7)

उपादानेऽखिलाधरे जगन्तिपरमेश्वरे ।
सर्गस्त्वितिलयान्यान्त बुद्धानीव वारिणि ॥ ८ ॥

Like bubbles in water, the worlds are born, remain and dissolve in the Supreme Lord that is the material cause and foundation of all things. (8)

सच्चिदात्मन्यनुसृते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधास्सर्वा हाटके कटकादिवत् ॥ ९ ॥

On the eternal Vishnu, who is pure existence and consciousness, as the common factor, all these various appearances are superimposed, like wristlets and other forms on gold. (9)

यथाऽकाशो हर्षीकेशो नानोपाधिगतो विभुः ।
तद्देवद्विभवद्वाति तत्त्वाशो केवलो भवेत् ॥ १० ॥

Like space, the Lord Vishnu, coming in contact with various conditions, appears to be different by reason of their differences, but is seen to be undifferentiated when those (conditions) are destroyed. (10)

नानोपाधिवशादेव जातिनामाश्रमादयः ।
आत्मन्यारोपितास्तोये रसवर्णादिभेदवत् ॥ ११ ॥

Only by virtue of varying conditions are caste, name, periods of religious life, etc., imposed on the self, like taste, colour and other distinctions imposed on water. (11)

पञ्जीकृतमहाभूतसम्भवं कर्मसञ्चितम् ।
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

The place for experiencing happiness and misery, which is made up of the fivefold compounds of the great elements and is obtained as the result of past actions, is called the (dense) body. (12)

पञ्जीप्राणमनोबुद्धिदेशनिद्रियसमन्वितम् ।
अपञ्जीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

The instrument of enjoyment, which is made up of the uncompounded elements and which consists of the five life-forces, the mind, the consciousness, and the ten senses *, is the subtle body. (13)

अनाद्यविद्याऽनिर्वाच्या कारणोपाधिरुच्यते ।

उपाधित्रित्यादन्यमात्मानमवधारेयत् ॥ १४ ॥

The beginningless illusion that is indefinable is called the causal body. One should understand the self as other than these three bodies (or conditions). (14)

पञ्जकोशादियोगेन तत्त्वमय इव स्थितः

शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५ ॥

The pure self, by the relation of the five sheaths, etc., appears to assume their respective natures, like a crystal reflecting a blue cloth, etc. (15)

ब्रह्मस्तुपादिभिः कोशैर्युक्तं युक्त्यवधाततः ।

आत्मानमान्तरं शुद्धं विविच्यात्तरुद्गुलं यथा ॥ १६ ॥

One should separate the grain of the pure inner self from the chaff of the body and other sheaths by the threshing of reason. (16).

* The five senses of perception and the five motor members of the body.

सदा सर्वगतोऽप्यात्मा न सर्वंत्रावभासते ।

बुद्धवेवावभासेत स्वच्छेषु प्रतिविम्बवत्

॥ १७ ॥

Although the self is at all times and in all things, yet it cannot shine in everything but will shine only in the consciousness, just as a reflection will appear only in polished surfaces. (17)

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।

तद्वृत्तिसाक्षिण्यं विद्यादात्मानं राजवत्सदा

॥ १८ ॥

One should understand the self to be always like a king, different from the body, senses, mind, consciousness, and eyes, the witness of their activities. (18)

व्यापृतेष्विन्द्रियेष्वात्मा व्यापारिवाविवेकिनाम् ।

दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी

॥ १९ ॥

To the indiscriminating, the self appears to be active while (in reality) the senses (alone) are active, in the same way that the moon is seen as if running, when the clouds move. (19)

आत्मचैतनयच्छिद्य देहेन्द्रियमनोधियः ।

स्वक्रियार्थेषु वर्तन्ते सूर्यलोकं यथा जनाः

॥ २० ॥

The body, senses, mind and consciousness, carry on their respective activities by depending on the consciousness of the self, like men depending on the sun's light. (20)

देहोन्नियगुणान्कमाण्यमले सच्चिदात्मनि ।
ब्रह्मस्यन्त्यविवेकेन गग्ने नीलतादिवत् ॥ २१ ॥

Owing to indiscrimination, men attribute the qualities and activities of the body and the senses to the self that is pure existence and consciousness*, in the same way as blue colour is attributed to the sky. (21)

ब्रह्मनान्मानसोपाधे: कर्तृत्वादीनि चात्मनि ।
कल्प्यन्तेऽस्तुगते चक्रे चलनादि व्याऽस्मसः: ॥ २२ ॥

Moreover, the nature of doer, etc., that belongs to the conditioning mind, is attributed to the self, just as the motion, etc., of water is attributed to the reflection of the moon therein. (22)

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुखौ नास्ति तत्त्वाश्च तस्माद्बुद्धेस्तु नात्मनः: ॥ २३ ॥

Passions, desires, happiness, misery, etc., exercise their function when the consciousness

* The self is absolute consciousness as distinguished from *buddhi*, the individual consciousness.

is present, and do not exist in deep sleep when the consciousness is absent. They belong, therefore, to the consciousness and not to the self. (23)

प्रकाशोऽकेस्य तोयस्य शैत्यमभ्यर्थोऽस्ता ।

स्वभावस्सच्चिदानन्दनित्यनिर्मलताऽस्तमनः ॥ २४ ॥

As light is the very nature of the sun, coldness of water, heat of fire, so are being, consciousness, bliss, eternity and absoluteness the very nature of the self. (24)

आत्मनस्सच्चिदंशश्च दुर्द्वृत्तिरिति द्वयम् ।

संयोज्य चाविदेकेन जानामीति प्रवर्तते ॥ २५ ॥

By indiscriminately mixing up the aspect of being and consciousness of the self with the function of the individual consciousness, there springs up the idea "I know." (25)

आत्मनो विक्रिया नास्ति दुर्द्वृत्तेष्ठो न जात्वपि ।

जीवस्सर्वमते ज्ञाता कर्ता इष्टेति मुश्यति ॥ २६ ॥

The self undergoes no modification, nor can knowledge arise in any manner from individual consciousness (alone). And yet, one ignorantly imagines that the individual soul knows, does and sees everything well. (26)

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।
नाहं जीवः परात्मेति ज्ञातश्चेन्निर्भयो भवेत् ॥ २७ ॥

By mistaking the self to be the individual soul, as a rope for a serpent, one is subject to fear. But if he realises, "I am not the individual soul, but the Supreme Self," then he is free from fear. (27)

आत्माऽवभासरत्येको बुद्ध्यादीनान्दियाण्यपि ।
दीपो घटादिवत्सात्मा जडैस्तैर्नावभास्यते ॥ २८ ॥

The self alone illuminates the consciousness, the senses, etc., as a light reveals the pot and other objects; (but) one's own self is not illumined by these illuminable objects.* (28).

स्वबोधे नान्यबोधेच्छा बोधरूपतयाऽस्तमनः ।
न दीपस्थान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९ ॥

The very nature of the self being knowledge, it does not depend, for a knowledge of itself, on any other knowledge, in the same way as a light does not need another light to reveal itself. (29)

निषिद्धं निखिलोपाधीन्नेति नेतीति वाक्यतः ।
विद्याद्विक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

* The mind, senses, etc.

Eliminating all limitations with the help of the passage "not this, not this," one should realise the identity of the individual soul and the supreme self by means of the principal scriptural passages. (30)

आविद्यकं शरीरादि दृश्यं बुद्धुदवक्षरम् ।
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

The body and other objects of perception are the products of ignorance and are as evanescent as bubbles. The self that is unconditioned is other than these and should be understood as "I am Brahman." (31)

देहान्वयत्वान्न मे जन्मजराकाशर्यलयादयः ।
शब्दादिविषयैस्सङ्गो निरन्दितयान च ॥ ३२ ॥

Birth, old age, decay, death, etc., are not for me, because I am other than the body. Sound and other objects of sense have no connection with me, for I am other than the senses. (32)

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।
अप्राणो ह्यमनः शुभ्र इत्यादिश्रुतिशासनात् ॥ ३३ ॥

I am not the mind, and, therefore, sorrow, desire, hatred, fear, etc., are not for me. As

declared by the scripture, the self is neither the senses nor mind, but is unconditioned. (33)

निर्गुणो निष्क्रियो निरयो निर्विकल्पो निरञ्जनः ।
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४ ॥

I am attributeless, functionless, eternal, doubtless, stainless, changeless, formless, eternally free, and unconditioned. (34)

अहमाकाशवत्सर्वे बाह्यरन्तर्गतोऽच्युतः ।
सदा सर्वसमस्सद्वा निस्सङ्गो निर्मलोऽचलः ॥ ३५ ॥

Like ether, I pervade everything, inside and outside. I am imperishable, ever the established (truth), alike to all, unattached, unconditioned, imperturbable. (35)

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्यथम् ।
सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥ ३६ ॥

I am that very supreme Brahman that is reality, knowledge and infinity, that is ever unconditioned and ever free, the one undivided bliss that is without a second. (36)

एवं निरन्तरकृता ब्रह्मैषास्मीति वासना ।
हरत्यविद्याविक्षेपात्रोगानिव रसायनम् ॥ ३७ ॥

Such incessant impression on the mind that “I am only Brahman” removes the turbulences of ignorance, as the elixir of life cures all diseases. (37)

विविक्तदेश आसनो विरागो विजितेन्द्रियः ।
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

Sitting in a lonely place, free of all passions, with the senses subjugated, one should contemplate that one infinite self, without thinking of anything else. (38)

आत्मन्येवाखिलं दद्यं प्रविलाप्य विद्या सुधीः ।
भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९ ॥

A wise man should, by his intelligence, submerge, in the self all that is objective and should ever contemplate the one self that is like unlimited space. (39)

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।
परिपूर्णाचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

One who has realised the supreme truth gives up everything, such as form, caste, etc., and abides, by nature, in (the self, that is,) infinite consciousness and bliss. (40)

ज्ञातुज्ञानज्ञयभेदः परे नात्मनि विद्यते ।

चिदानन्दैकरूपत्वादीप्यते स्वयमेव तत् ॥ ४१ ॥

The distinction of knower, knowledge and the known does not exist in respect of the supreme self. Being sole consciousness and bliss, it shines by itself alone. (41)

एवमात्माऽरण्यौ ध्यानमयने सततं कृते ।

उदिताऽवगतिज्वाला सर्वज्ञानेन्द्रियं दहेत् ॥ ४२ ॥

The flame of knowledge that arises by this constant churning of meditation on the wood* of the self, will completely burn away the fuel of ignorance. (42)

आहयेनेव बोधेन पूर्वं सन्तमसे हन्ते ।

तत ब्राह्मिभेदवात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

When knowledge has destroyed ignorance, the self will manifest itself, in the same way as the sun rises as soon as the dawn † of day has dispelled darkness. (43)

आत्मा तु सततं प्राप्त्यप्राप्तवद्विद्यया ।

तत्राशे प्राप्तवद्वाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

* Arani wood, used to kindle fire for sacrifices by churning it.

† Aruna, the charioteer of the sun; the dawn-god.

The self, that is ever with us, appears, by ignorance, as if it were unattained and, when that (ignorance) is destroyed, attained, like one's own necklace.* (44)

स्थायौ पुरुषवद्वान्या कृता ब्रह्माण्या जीवता ।
जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥ ४५ ॥

The condition of individual soul has been imposed on Brahman by illusion, as the form of a man on a post, but disappears when the true nature of the individual soul is realised. (45)

तत्त्वस्वरूपातुभवादुत्पन्नं ज्ञानमञ्जसा ।
अहं ममेति चाङ्गानं बाधते दिग्ब्रमादिवत् ॥ ४६ ॥

The knowledge that arises from the realisation of one's own true nature, directly destroys the illusion of "I" and "mine" which resembles the confusion of the directions.† (46)

सम्यग्विज्ञानवान्योगी स्वात्मन्येवाखिलं स्थितम् ।
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

* One appears to search for his necklace and find it, although it has been on his neck all the time.

† One who mistakes the directions, north, east, etc., corrects himself as soon as he clearly understands his own position.

The devotee (*yogin*) that has gained right realisation sees all things, by the eye of knowledge, as existing in his own self, and the one self as all things. (47)

आत्मैवेदं जगत्सर्वमात्मनोऽन्यच्च किञ्चन ।
नृदो यद्वद्वादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

He sees all things as his own self in the same way as one sees pots, etc., as (mere) clay; (for), all this universe is only the self, and there is naught other than the self. (48)

जीवन्मुक्तिस्तु तद्विद्वान्पूर्वोपाधिगुणांस्त्यजेत् ।
स सच्चिदादिधर्मत्वाद्देजे भ्रमरकीटवत् ॥ ४९ ॥

Liberation-while-living means that the wise person, having abandoned his former limitations and qualities, and acquiring the properties of being, consciousness (and bliss), attains Brahman, in the same way as the worm becomes the wasp. (49)

तीर्थीं भोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

Having crossed the ocean of ignorance and having slain the demons of likes and dislikes,

etc., the seer, united to tranquillity, is supremely happy in the enjoyment of the bliss of his own self *. (50)

बाध्यानित्यसुखासार्कं हित्वाऽत्मसुखनिर्वृत्तः ।
घटस्थदीपवच्छ्वदन्तरेव प्रकाशते ॥ ५१ ॥

Leaving aside all attachments to external and transient pleasures, and happy in the bliss of the self, such a one, for ever, shines within, like a light inside a globe. (51)

उपाधिस्थोऽपि तद्वर्मैरलिसो व्योमवन्मुनिः ।
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

The seer, though remaining amidst limitations, should yet be unaffected by their qualities, like space. Knowing all, he should be like one that knows not, and should wander about, unattached, like the wind. (52)

उपाधिविलयाद्विष्णौ निर्विशेषं विशेषम्मुनिः ।
जले जलं वियद्योग्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

When the limitations disappear, the seer merges unreservedly in the Supreme (*vishnu*),

* This is an allegorical explanation, incidentally of the story of the Ramayana.

like water in water, space in space, or light in light. (53)

यद्गाभावापरो लाभो यत्सुखाभापरं सुखम् ।
यज्ञानाभापरं ज्ञानं तद्वद्वेत्यवधारयेत् ॥ ५४ ॥

Than gaining which there is no greater gain, than whose bliss there is no higher bliss, than knowing which there is no higher knowledge,—that should be understood as Brahman. (54)

यदृष्ट्वा नापरं दृश्यं यदूत्त्वा नापुनर्भवः ।
यज्ञात्वा नापरं ज्ञयं तद्वद्वेत्यवधारयेत् ॥ ५५ ॥

Seeing which naught else remains to be seen, becoming which there is no becoming * again, knowing which naught else remains to be known,—that should be understood as Brahman. (55)

तिर्यग्रृद्धर्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।
द्वनन्तं नियमेकं यत्तद्वद्वेत्यवधारयेत् ॥ ५६ ॥

That which is all-pervading, around above, below, which is being, consciousness and bliss, which is without a second, without end,

* Birth.

eternal, sole,—that should be understood as Brahman. (56)

अतद्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽव्ययम् ।

श्वरण्डानन्दमेकं यत्तद्व्यायवधारयेत् ॥ ५७ ॥

The immutable, the one uninterrupted bliss, which is indicated by the Vedanta by excluding what is not it,—that should be understood as Brahman. (57)

श्वरण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।

ब्रह्माद्यास्तारतम्येन भवन्यानन्दिनो लक्षा: ॥ ५८ ॥

(The four-faced) Brahma and others, that are but parts of that self which is uninterrupted bliss, become happy, each in his own degree, by possessing a particle of that bliss. (58)

तशुक्तमखिलं वस्तु व्यवहारश्चिदन्वितः ।

तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरवाखिले ॥ ५९ ॥

Every object (is such because it) possesses that. All activity has consciousness running through it *. The Supreme Self, therefore,

* These are the *sat* (being) and *chit* (consciousness) aspects of the self. The *ananda* (bliss) aspect has been dealt with in the previous verse.

per-vades the whole universe, as butter is in every part of milk. (59)

त्रनण्वस्यूलमहस्त्रमदीर्घमजमव्ययम् ।
त्रहृपगुणवर्णारित्यं तद्व्याप्त्यवधारयेत् ॥ ६० ॥

That which is neither subtle nor dense, neither short nor long, which is unborn, immutable, devoid of form, quality, caste or name,—that should be understood as Brahman. (60)

यद्वासा भासतेऽकादि भास्यैर्यन्तु न भासते ।
येन सर्वमिदं भाति तद्व्याप्त्यवधारयेत् ॥ ६१ ॥

By whose light the sun, etc., shine, but which is not illumined by these that are illuminable, and by virtue of which all this (universe) shines *,—that should be understood as Brahman. (61)

स्वयम्नन्तर्बीहिव्याप्य भासयन्नविलं जगत् ।
द्वाः प्रकाशते वद्विप्रतसायसपिण्डवत् ॥ ६२ ॥

Pervading the whole universe, internally and externally, and illumining it, the Brahman shines by itself, like a red-hot iron ball. (62)

* Is manifest; is perceived.

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यत्र किञ्चन ।
ब्रह्मान्यद्वाति चेन्मिद्या यथा मरुमरीचिका ॥ ६३ ॥

The Brahman is different from the universe. There is naught other than Brahman. If anything other than Brahman is perceived, it is as unreal as the mirage in the desert. (63)

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यत्र तेऽद्ववत् ।
तत्त्वज्ञानाच्च तद्रूपं सच्चिदानन्दमद्वयम् ॥ ६४ ॥

Whatever is seen or heard, other than Brahman, cannot be (real). Even that is Brahman, the secondless being, consciousness and bliss, when the reality is known. (64)

सर्वं सच्चिदानन्दं ज्ञानचक्षुर्निरीक्षते ।
ज्ञानचक्षुर्नेत्रेत भास्वन्तं भासुपन्धवत् ॥ ६५ ॥

He who has the eye of knowledge sees Brahman that is being, consciousness and bliss, in all things; but he who has not the eye of knowledge cannot see it thus, as a blind man cannot see the shining sun. (65)

श्रवणादिभिरुद्दीप्तज्ञानामिपरितापितः ।
जीवस्सर्वमलान्मुक्तः स्वर्णवद्योतते स्वयम् ॥ ६६ ॥

The individual soul, melted in the fire of knowledge kindled by instruction, etc., is

freed from all taints, like gold, and shines by itself. (66)

हृदाकाशोदितो द्यात्मा ओधभानुस्तमोऽपहत ।
सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम् ॥ ६७ ॥

The self is the sun of knowledge that, rising in the firmament of the heart, destroys the darkness of ignorance, and, pervading all and supporting all, shines and makes everything shine. (67)

दिग्देशकालाद्यनपेक्ष्य सर्वगं
शीतादिहन्त्रियसुस्वं निरच्चनम् ।
यस्स्वात्मतीर्थं भजते विनिष्क्रियः
स सर्ववित्सर्वगतोऽमृतो भवेत् ॥ ६७ ॥

He who, unmindful of (the limitations of) direction, space, time, etc., and perfectly tranquil, attains the sanctum of the self, that is the all-pervading, stainless, eternal bliss which dispels (all qualities like heat and cold), etc.,—he becomes all-knowing, all-pervading, and immortal. (68)

इत्यात्मबोधः समाप्तः ॥

Thus ends KNOWLEDGE OF SELF.

॥ वाक्यवृत्तिः ॥

Commentary on the Text.

सर्गस्थितिप्रलयहेतुमचिन्त्यशर्त्त
विश्वेश्वरं विदितविश्वमनन्तमूर्तिम् ।
निर्मुक्तवन्धनमपारसुखाम्बुराशि
श्रीवल्लभं विमलबोधघनं नमामि ॥ १ ॥

I salute the Lord of Lakshmi, the cause of creation, preservation and dissolution, the Lord of the universe possessing inconceivable power, omniscient, infinite in form, free of all bondage, the ocean of unbounded bliss, the concentration of pure knowledge. (1)

यस्य प्रसादादहमेव विष्णुः
मम्येव सर्वे परिकल्पितं च ।
इत्थं विजानामि सदाऽत्मरूपं
तसांप्रिपदं प्रणतोऽस्मि नित्यम् ॥ २ ॥

I ever prostrate to the lotus-feet of Him by whose grace I always realise the nature of the self to the effect that I alone am the Supreme and that all things are merely superimposed on me. (2)

तापत्यार्कसन्तासः कथिदुद्विमानसः ।
स्मादिसाधैनर्युक्तः सदुरुं परिपृच्छति ॥ ३ ॥

Sorely afflicted by the sun of the three miseries*, and perplexed in mind, some one, after acquiring the qualifications of mind-control, etc., asks the good Master as follows.

(3)

अनायासेन येनास्मान्मुच्येयं भववन्धनाद् ।
तन्मे संक्षिप्य भगवन्केवलं कृपया वद ॥ ४ ॥

O Lord, out of mere mercy, tell me briefly how I may, without (much) effort, be liberated from this bondage of births and deaths.

(4)

साध्वी ते वचनव्यक्तिः प्रतिभाति वदामि ते ।
इदं तदिति विस्पष्टं सावधानमतिः शृणु ॥ ५ ॥

(The Master replies.) The manner of thy speech seems to me to be excellent. I shall explain to thee clearly which is which. Listen with an attentive mind.

(5)

* See footnote on page 86.

तत्त्वमस्यादिवाक्योत्थं यजीवपरमात्मनोः ।

तादात्म्यविषयं ज्ञानं तदिदं मुक्तिसाधनम् ॥ ६ ॥

The knowledge relating to the identity of the individual soul and the Supreme Self that arises from texts like "That thou art," is the means to liberation. (6)

को जीवः कः परथात्मा तादात्म्यं वा कथं तयोः ।

तत्त्वमस्यादिवाक्यं वा कथं तत्प्रतिपादयेत् ॥ ७ ॥

What is the individual soul ? What is the Supreme Self ? How can there be identity between the two ? And how can texts like "That thou art" express the same ? (7)

अत्र ब्रूमः समाधानं कोऽन्यो जीवस्त्वमेव है ।

यस्त्वं पृच्छसि मां कोऽहं ब्रह्मैवासि न संशयः ॥ ८ ॥

We shall explain it (thus). What else, indeed, is the individual soul except thou alone. Thou that questionest me, 'who am I', art Brahman itself, without doubt. (8)

पदार्थमेव जानामि नादापि भगवन् स्फुटम् ।

अहं ब्रह्मैति वाक्यार्थं प्रतिपद्ये कथं वद ॥ ९ ॥

I have not yet clearly grasped, O Lord,
even the meaning of the words, "I am
Brahman." How can I understand, tell me
the meaning of the sentence (as a whole)?

(9)

सत्यमाह भवानत्र विगानं नैव विद्यते ।
हेतुः पदार्थबोधो हि वाक्यायविगतेरिह ॥ १० ॥

What thou sayest is true and free from
reproach. For, a knowledge of the word-
meaning is indeed essential for the under-
standing of the sentence-meaning. (10)

अन्तःकरणतद्वित्तिसाक्षिचैतन्यविग्रहः ।
आनन्दरूपः सत्यः सन्क्षिप्तान्तर्मानं प्रपद्यते ॥ ११ ॥

Why dost thou not understand thyself,—
thou whose very nature is reality and bliss
and (pure) consciousness that is the witness
of the individual consciousness and all its
workings? (11)

सत्यानन्दस्वरूपं धीसाक्षिणं ज्ञानविग्रहम् ।
चिन्तयात्मतया नित्यं त्यक्त्वा देहादिगां धियम् ॥ १२ ॥

Leaving aside all thought relating to the
body, etc., thou shouldst ever meditate upon

that whose nature is reality, bliss, and knowledge and which is the witness of consciousness, as thyself. (12)

रूपादिकाम्यतः पिण्डस्ततो नात्मा घटादिवत् ।

विवदादिमहाभूतविकारत्वाच्च कुम्भवत् ॥ १३ ॥

Because the body has form, etc., like an earthen vessel or other object, and is, like an earthen vessel, composed of the (five) great elements, ether, etc., it cannot be the self. (13)

अन्तर्त्या यद्देहं विष्वेऽप्यमुलहेषु वद्यान्मतः ।

करमलव्यवत्त्वाक्षमदस्मानं प्रतिपादय ॥ १४ ॥

If, for the reasons aforesaid, this body is not the self, reveal the self, then, as clearly as a berry in the hand. (14)

घटद्रष्टा ब्रह्मादिवः सर्वेषां न घटे यथा ।

देहद्रष्टा तथा देहैः साहमित्यव्याप्तयः ॥ १४ ॥

As the witness of an earthen pot is different from the pot and is not the pot in any sense, so is the witness of the body. Understand, therefore, "I am not the body." (15)

एवमिन्द्रियदङ्गाहमिन्द्रियाणीति निश्चिन् ।
मनो दुष्कृत्याप्राणो नाहमित्यवधारय ॥ १६ ॥

Conclude, in the same way, "I am the witness of the senses and not the senses themselves." So, too, understand, "I am not the mind, the consciousness, or the life-force."

(16)

संघातोऽपि तथा नाहमिति दृश्यविलक्षणम् ।
इष्टारमनुमानेन निपुणं संप्रधारय ॥ १७ ॥

Also "I am not the combination (of these)." Understand, thus, by intelligent reasoning, the witness that is distinct from the object.

(17)

देहेन्द्रियादयो भावा हानादिव्यापृतिक्षमाः ।
यस सञ्चिधिमात्रेण सोऽहमित्यवधारय ॥ १८ ॥

Understand "I am He by whose mere proximity, the body, senses and other objects become capable of (all) activities like selection, etc.

(18)

त्रनापन्नविकारः सन्धयस्कान्तवदेव यः ।
द्वय एवंशालयेत्प्रयक् सोऽहमित्यवधारय ॥ १९ ॥

Understand "I am that inner self which impels the consciousness, etc., but is itself unchanging, like the lodestone." (10)

ऋजुदात्मवदाभान्ति यत्सान्निध्याब्दा अपि ।
देहेन्द्रियमनःप्राणाः सोऽहमित्यवधारय ॥ २० ॥

Understand "I am He by whose, proximity, the body, senses, mind, and life-forces, though motionless, yet seem like the self that is not so." (20)

ऋग्मन्मे मनोऽन्यत्र साम्प्रतं च स्थिरोक्तम् ।
एवं यो वेद दीक्षितं सोऽहमित्यवधारय ॥ २१ ॥

"My mind had gone elsewhere, but has now been steadied." Understand "I am He who knows the above activity of the mind." (21)

स्वप्नजागरिते सुर्वां भावाभावौ धियां तथा ।
यो वैत्यविक्रियः साक्षात्सोऽहमित्यवधारय ॥ २२ ॥

Understand "I am He who is the direct witness, himself changeless, of waking, dream and sleep, and of the presence and absence of objects, and of all phases of consciousness." (22)

घटावभासको दीपो घटादन्यो यथेष्यते ।

देहावभासको देही तथाऽहं बोधविग्रहः ॥ २३ ॥

As it is admitted that the light revealing (the presence of) a pot is other than the pot, so am I of the nature of knowledge, the dweller in the body that reveals the body.

(23)

पुत्रवित्तादयो भावा यस्य शेषतया प्रियाः ।

द्रष्टा सर्वप्रियतमः सोऽहमित्यवधारय ॥ २४ ॥

Understand "I am the witness that is the dearest of all, for whose sake alone, sons, wealth and other objects are dear."

(24)

परेप्रमात्स्पदतया मा न भूषमहं सदा ।

भूयासमिति यो द्रष्टा सोऽहमित्यवधारय ॥ २५ ॥

Understand "I am the witness who, being himself the object of highest love, feels 'let me never cease to be, but let me ever exist.' "

(25)

यः साक्षित्वक्षयो बोधस्त्वंपदार्थः स उच्यते ।

साक्षित्वमपि वेदूत्वमविकारितयाऽस्त्वनः ॥ २६ ॥

The consciousness that is the witness is said to be the meaning of the word "thou." The

self is the witness and the knower, because it is devoid of change. (26)

देहेन्द्रियमनःप्राणाहंकृतिभ्यो विलक्षणः ।

प्रैज्ञताशेषषड्गावविकारस्त्वंपदाभिधः

॥ २७ ॥

By the word " thou " is denoted that which is different from the body, senses, mind, life-forces, and ego, and is entirely devoid of the six states* or other change. (27)

त्वर्मर्थमेवं निवित्य तदर्थं चिन्तयेत्पुनः ।

अतद्यावृत्तिस्त्वेण साक्षाद्विधिमुखेन च

॥ २८ ॥

Having thus understood the meaning of " thou," one should then contemplate the meaning of " that," both by eliminating what is not ' that ' and by means of direct definitions thereof. (28)

निरस्ताशेषसंसारदोषोऽस्थूलादिलक्षणः ।

अदृश्यत्वादिगुणकः पराकृततमोमलः

॥ २९ ॥

Bereft of all taint of phenomenal existence, characterised by phrases like " not dense, etc.", qualified by non-objectivity, etc., free from the stain of nescience. (29)

*Birth, existence, growth, maturity, decay, and death.

निरस्तातिशयानन्दः सत्यप्रज्ञानविग्रहः ।

सत्तास्त्वलक्षणः पूर्णः परमात्मेति गीयते ॥ ३० ॥

Bliss unsurpassed, reality, knowledge, and existence by nature, all-filling,—‘ that ’ is spoken of as the Supreme Self. (30)

सर्वज्ञत्वं परेशत्वं तथा सम्पूर्णशक्तिः ।

वेदैः समर्थ्यते यस्य तद्व्यवधारय ॥ ३१ ॥

Understand that to be the Brahman in respect of which the Vedas assert omniscience, supreme lordship and omnipotence.

(31)

यज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितम् ।

मृदायनेकदृष्टान्तैस्तद्व्यवधारय ॥ ३२ ॥

Understand that to be the Brahman of which the Vedas explain, by various illustrations like clay*, etc., that, by knowing it, all things are known.

(32)

यदानन्तं प्रतिज्ञाय श्रुतिस्तत्सद्ये जगौ ।

तत्कार्यत्वं प्रपञ्चस्य तद्व्यवधारय ॥ ३३ ॥

* By knowing clay, all clay things like pot, etc., are known.

Understand that to be the Brahman, of which the Vedas enunciate infinitude and, to establish it, declare the universe to be the effect of that.* (33)

विजिज्ञास्यतया यच्च वेदान्तेषु सुमुक्षुभिः ।

समर्थ्यतेऽतियतेन तद्रूपेत्यवधारय ॥ ३४ ॥

Understand that to be the Brahman which, in the Vedanta, is established, by close reasoning, as the (only) thing to be realised by the aspirants for liberation. (34)

जीवात्मना प्रवेशश्च नियन्तर्त्वं च तान्प्रति ।

श्रूयते यस्य वेदेषु तद्रूपेत्यवधारय ॥ ३५ ॥

Understand that to be the Brahman which is spoken of in the Vedas as having entered all beings as their souls and controlling them.

(35)

कर्मणां फलदातृत्वं यस्यैव श्रूयते श्रुतौ ।

जीवानां हेतुकर्तृत्वं तद्रूपेत्यवधारय ॥ ३६ ॥

Understand that to be the Brahman which alone is spoken of in the Vedas as the bestower of the reward of actions and the originator of the cause † of individual existence. (36)

* i.e., Brahman is the cause of the universe.

† Maya or nescience.

तत्त्वंपदार्थो निर्णीतौ वाक्यार्थश्चिन्त्यतेऽधुना ।

तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः ॥ ३७ ॥

The meanings of the words 'that' and 'thou' have been determined. The meaning of the sentence will now be dealt with. This sentence-meaning is the identity between those same two word-meanings. (37)

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।

अखण्डकरसत्वेन वाक्यार्थो विदुषो मतः ॥ ३८ ॥

The accepted meaning of the sentence, in this case, is neither co-existence nor particularisation. The meaning of the sentence, as accepted by the wise, is essential identity without reservation. (38)

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः ।

अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः ॥ ३९ ॥

What appears as the inner consciousness is that whose characteristic is secondless bliss, whose nature is secondless bliss, and whose sole definition is inner consciousness. (39)

इत्थमन्यान्यतादात्म्यप्रतिपत्तिर्यदा भवेत्

अब्रह्मात्रं त्वमर्थस्य व्यावर्तेत तदैव हि ॥ ४० ॥

When the mutual identity of the two is thus understood, then only will the non-Brahmanness of the word-meaning 'thou' be eliminated,

(40)

तदर्थस्य च पारोक्ष्यं यदेवं किं ततः शृणु ।

पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते

॥ ४१ ॥

as also the unknownness of the word-meaning of 'that.' If it be so, what then? Listen. The inner consciousness remains absolutely as infinite bliss by nature.

(41)

तत्त्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने ।

लक्ष्यौ तत्त्वंपदार्थौ द्वाबुपादाय प्रवर्तते

॥ ४२ ॥

Further, a sentence like 'that thou art,' in order to denote identity, proceeds on the basis of the secondary* meaning of the two words 'that' and 'thou.'

(42)

हित्वा द्वौ शब्दौ वाच्यौ वाक्यं वाक्यार्थबोधने ।

यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात्

॥ ४३ ॥

We shall carefully explain how the sentence makes its own meaning clear, by excluding the expressed meanings of the two words, which are mixed up.

(43)

* *Lakshya*, secondary, indirect or derived, as opposed to *vachya*, primary, direct or expressed.

आलभ्वनतया भावित योऽस्मत्प्रत्ययशब्दयोः ।

अन्तःकरणसंभिन्नवौधः स त्वंपदभिधः ॥ ४४ ॥

The consciousness, conditioned by the mind, which appears as the connecting link between the idea "I" and the word "I", is expressed by the word "thou". (44).

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिक्षणः ।

परोक्ष्यश्वलः सत्याद्यात्मकस्तत्पदाभिधः ॥ ४५ ॥

The first cause of the worlds, conditioned by nescience (*maya*), characterised by omniscience, etc.*, of the nature of reality, etc.†, and affected by non-cognisability, is expressed by the word "that". (45).

प्रत्यक्षपरोक्षतैकस्य सद्विदीयत्वपूर्णता ।

विवृत्यते यतस्तस्मालक्षणा सम्प्रवर्तते ॥ ४६ ॥

(But) cognisability and non-cognisability, having a second and being infinite, are inconsistent in respect of the same thing. Hence is the necessity for the derived (or secondary) meaning. (46).

मानान्तरविरोधे तु मुख्यार्थस्य परिभ्रहे ।

मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते ॥ ४७ ॥

* Omniscience, omnipotence, omnipresence.

† Reality, knowledge, infinity.

When the adoption of the primary meaning is inconsistent with other (established) proofs, the adoption of a meaning not unconnected with the principal meaning, is called the derivation of meaning (*lakshana*). (47).

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
सोऽयमित्यादिवाक्यस्थपद्योरिव नापरा ॥ ४८ ॥

The derivation of meaning, in the case of passages like "that thou art", is a partial derivation, and no other, as in the case of the words in sentences like "This is he". (48).

अहं ब्रह्मेति वाक्यार्थबोधो यावद्दीभवेत् ।
शमादिसहितस्तावदभ्यसेच्छवणादिकम् ॥ ४९ ॥

Until the sentence-meaning of "I am Brahman" is firmly understood, so long should one possess control of mind, etc., and practise (the expedients of hearing,* etc.). (49).

अत्याचार्यप्रसादेन दृढबोधो यदा भवेत् ।
निरस्ताशेषसंसारनिदानः पुरुषस्तदा ॥ ५० ॥

When, by the grace of the Vedic teacher, one gets a firm understanding (of the above sentence), then is he entirely free from phenomenal condition and its cause.† (50).

* Hearing, meditation and concentration.

† Nescience or *maya*.

विशीर्णकार्यकरणो भूतसूक्ष्मैरनावृतः ।
विमुक्तकर्मनिगलः सद्य एव विमुच्यते ॥ ५१ ॥

All ends and means destroyed, unconditioned by the elements and the subtler bodies, and free from the bonds of action, such a one is immediately liberated. (51).

प्रारब्धकर्मवेगेन जीवन्मुक्तो यदा भवेत् ।
किञ्चित्कालमनारब्धकर्मवन्धस्य संक्षये ॥ ५२ ॥

When, by the destruction of the bondage of past actions not yet ripe for enjoyment, one becomes liberated while living, he remains as such for a short time by virtue of such of his past actions as have brought about his present life. (52).

निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।
पुनरावृतिरहितं कैवल्यं प्रतिपद्यते ॥ ५३ ॥

(Thereafter) he attains absolute liberation without any more birth, which is of the nature of unsurpassed bliss and is known as the supreme abode of Vishnu. (53).

॥ इति वाक्यवृत्तिः सम्पूर्णा ॥

Here ends the Commentary on the Text.

Definition of One's Own Self.

॥ स्वात्मनिरूपणम् ॥

श्रीगुरुचरणद्वन्वं वन्देऽहं मधितदुःसहद्वन्द्वम् ।
ब्रान्तिश्रोपशार्ति पांसुमयं यस्य भसितमात्रते ॥ १ ॥

I salute the two feet of the holy Master, which destroy (this) unendurable duality, and whose dust, like the sacred ashes, quell the demon of illusion. (1)

देशिकवरं दयालुं वन्देऽहं निहतसकलसन्देहम् ।
यच्चरणद्वयमद्वयमतुभवमुपदिशति तत्त्वदस्यार्थम् ॥ २ ॥

I salute the merciful and most excellent Master who destroys all doubts and whose two feet reveal the enjoyment of one-ness as the meaning of the word "that". (2)

संसारदावपवकसन्तासः सकलाधिनोपेतः ।
स्वात्मनिरूपणविपुलैः वाक्यैः सिद्धैः प्रवोदयते सुख्यात् ॥ ३ ॥

Scorched by the forest-fire of phenomenal existence, the pupil, possessed of all necessary qualifications, is thus enlightened by the Master with words capable of revealing the true self. (3)

अस्ति स्वयमित्यस्मिन् अर्थे कस्यास्ति संशयः पुंसः ।
अत्रापि संशयश्चेत् संशयिता यस्स एव भवसि त्वम् ॥ ४ ॥

Whoever doubts the fact that himself exists? If even this is doubted, he who doubts is only thyself. (4).

नाहमिति वेत्ति योऽतौ सत्यं ब्रह्मैव वेत्ति नास्तीति ।
अहमस्मीति विजानन् ब्रह्मैवासौ स्वयं विजानाति ॥ ५ ॥

When one knows "I am not", it is verily Brahman itself that knows "it is not." When one knows "I am", then (too) it is that Brahman itself that knows thus. (5).

ब्रह्मैवमेव तस्मात् नाहं ब्रह्मेति मोहमात्रमिदम् ।
मोहन भवति भेदः क्लेशाः सर्वे भवन्ति तन्मूलाः ॥ ६ ॥

Thyself, therefore, art Brahman. "I am not Brahman" is a mere illusion. From illusion springs separation* wherein all sorrows have root. (6)

न क्लेशपञ्चकमिदं भजते कृतकोशपञ्चकविवेकः ।
अत एव पञ्च कोशान् कुशलधियः सन्ततं विचिन्वन्ति ॥ ७ ॥

* Difference, duality, manifoldness, variety.

He who gains a clear knowledge of the five sheaths (of the self) does not experience the five sufferings.* The wise, therefore, always investigate the five sheaths. (7).

अन्नप्राणमनोमयविज्ञानानन्दपञ्चकोशानाम् ।
एकैकान्तरभाजां भजति विवेकात्प्रकाश्यतामात्मा ॥८॥

By a clear knowledge of the five sheaths, *anna-maya*, *prana-maya*, *mano-maya*, *vijnana-maya* and *ananda-maya*, each within the one before it, the self becomes capable of being revealed. (8).

घण्ठिदमन्तमयाख्यः कोशो नात्मा जडो घठप्रायः ।
प्राणुत्पत्तेः पश्चात् तदभावस्यापि दृश्यमानत्वात् ॥९॥

This (gross) body which is called the *anna-maya* sheath, is not the self, for it is non-sentient, almost like an earthen vessel, and is non-existent before birth and after death. (9).

कोशः प्राणमयोऽयं वायुविशेषो घण्ठयवच्छः ।
अस्य कथमात्मता स्यात् क्षुत्तज्ज्ञान्यामुपेयुषः पीडाम् ॥१०॥

* *Avidya*, ignorance; *asmita*, egoism; *raga*, desire; *dvesha*, hate; and *abhinivesa*, fear of death.

So much of the atmosphere as is contained by the body is the *prana-maya* sheath. How can this be the self, being afflicted with hunger and thirst? (10)

कुरते वपुष्यहन्तां गेहादौ यः करोति ममतां च ।

रागद्वेषविद्येयो नासावात्मा मनोमयः कोशः ॥ ११ ॥

Nor can be *mano-maya* sheath be the self, which thinks of the body as 'I' and of home, etc., as 'mine', and which is the slave of likes and dislikes. (11)

सुतौ स्वयं विलीना बोधे व्याप्ता कलेवरं सकलम् ।

विज्ञानशब्दवाच्या चित्प्रतिविम्बा न बुद्धिरप्यात्मा ॥ १२ ॥

Nor can the individual consciousness known by the name of *vijnana-maya* (sheath) be the self, for it is only a reflection of the pure consciousness,* disappearing in deep sleep and permeating the whole body in conscious moments. (12)

सुप्तिगतैः सुखलैशैः अभिमुत्तेयः सुखी भवामीति ।

आनन्दकोशनामा सोऽहंकारः कथं भवेदात्मा ॥ १३ ॥

* The Supreme Self.

How can I-ness (or egoism), which is called the *ananda-maya* sheath, be the self, fondly imagining "I am happy" by reason of the small fractions of bliss found in deep sleep? (13)

यः स्फुरति विम्बभूतः स भवेदानन्द एव सकलात्मा ।
प्रायूर्धवमपि च सत्त्वात् अविकारित्वाद्वाध्यमानत्वात् ॥१४॥

That which shines as the reality is bliss itself, is the self of all, for it exists before and after, is changeless and uncontradictable. (14)

अन्नमयदेहस्मात् अपरं यदि नानुभूयते किञ्चित् ।
अनुभविताऽन्नमयादेः अस्तीत्यस्मिन्न कथिदपलापः ॥ १५ ॥

If nothing different from the *annamaya* and other sheaths is perceived, it cannot nevertheless be denied that there is one that perceives the *annamaya*, etc., sheaths. (15)

स्वयमेवानुभवत्वात् यद्यप्येतस्य नानुभाव्यत्वम् ।
सकुदप्यभावशङ्का न भवेद्वोधस्वरूपसत्तायाः ॥ १६ ॥

Although the self, being of the very nature of consciousness, cannot therefore be the object of consciousness, nevertheless there can never be a doubt regarding the absolute existence of consciousness itself. (16)

अतुभवति विश्वमात्मा विश्वेनात्मौ न चातुभूयेत् ।
न खलु प्रकाश्यतेऽसो विश्वमशेषं प्रकाशयन्मातुः ॥ १७ ॥

The self experiences all things, but cannot be experienced by anything. The sun, that illumines the whole world, is not, in its turn, illumined. (17)

तदिदं तादशमीदशमेतावत्तावदिति च यत्र भवेत् ।
ब्रह्म तदित्यवेद्यं नो चेद्विषयो भवेत्परोक्षं च ॥ १८ ॥

What is neither that nor this, so or thus, that much or this much,—that should be understood to be Brahman. Otherwise, it will be a mere object, and not directly knowable. (18)

इदमिदमिति प्रतीते वस्तुनि सर्वत्र बाध्यमानेऽपि ।
अनिदमवाध्यं तत्त्वं सत्त्वादेतस्य न च परोक्षत्वम् ॥ १९ ॥

While everything that is perceived as 'this, this' is contradictable*, the reality that is 'not this' is not contradictable. It is, moreover, not unrealisable, because it exists. (19)

नावद्यमपि परोक्षं भवति ब्रह्म स्वयंप्रकाशत्वात् ।
सत्यं ज्ञानमनन्तं ब्रह्मात्मेतस्य लक्षणं प्रथते ॥ २० ॥

* i.e., Unreal.

Brahman, although not knowable (by the intellect), is yet not unrealisable, because it is self-resplendent. The passage, "Brahman is reality, knowledge, infinity", expresses the definition thereof. (20)

सति कोशशक्त्युपाधौ सम्भवतस्तस्य जीवते श्ररते ।
नो चेत्योरभावात् विगतविशेषं विभाति निजरूपम् ॥ २१ ॥

As long as there is limitation by the powers of the sheaths, the conditions of individual soul and Supreme Self affect it. Otherwise, these two conditions disappear, and its real nature without any distinction shines forth. (21)

सति सकलदृश्यवाधे न किमप्यस्तीति लोकसिद्धं चेत् ।
यत्र किमपीति सिद्धं ब्रह्म तदेवेति वेदतः सिद्धम् ॥ २२ ॥

If it is determined by ordinary reasoning that, when everything visible is known to be unreal, there is naught at all, it is further determined by the Vedas that what is established as naught at all, is Brahman itself. (22)

स्वमपि विरहितानां तत्त्वमसीत्यादिबाक्यचिन्तनया ।
प्रतिभावेष परोक्षवदात्मा प्रस्तवप्रकाशमानोऽपि ॥ २३ ॥

Although this is so, to those that are devoid of even a thought of passages like "that thou art," the self, though (ever) resplendent within becomes, as it were, invisible. (23)

तस्मात्पदार्थशोधनपूर्वं वाक्यस्य चिन्तयन्नर्थम् ।
देशिकदयाप्रभावादपरोक्षयति क्षणेन चात्मानम् ॥ २४ ॥

Therefore, by a contemplation of the meaning of such passages through an examination of their word-meanings, and by the glory of the grace of the Master, one directly sees the self in an instant. (24)

देहेन्द्रियादिवर्मानं चात्मन्यारोपयन्नभेदेन ।
कर्तृत्वाद्यभिमानी वोधः सात्वंपदस्य वाच्योऽर्थः ॥ २५ ॥

The expressed meaning of the word 'thou' is the (individual) consciousness that prides in being doer, (enjoyer,) etc., superimposing the functions of the body, the senses, etc., on the self as if they were identical. (25)

देहाहन्तेन्द्रियाणां साक्षी तेम्यो विलक्षणत्वेन ।
प्रतिभाति योऽवबोधः प्रोक्तोऽसौ त्वंपदस्य लक्ष्योऽर्थः ॥ २६ ॥

The derived meaning of the word 'thou' is the consciousness that manifests itself as the

witness of the body, the ego, and the senses, distinct from them. (26)

वैदावसानवाचा संवेदं सकलजगदुपादानम् ।
सर्वज्ञतागुणं चैतन्यं तत्पदस वाच्योऽर्थः ॥ २७ ॥

The expressed meaning of the word "that" is the supreme self which is knowable from Vedantic texts, which is the efficient cause of the whole universe, and which is endowed with omniscience, etc. (27)

विविधोपाधिविमुक्तं विश्वातीतं विशुद्धमद्वैतम् ।
अक्षरमनुभवेदं चैतन्यं तत्पदस लक्ष्योऽर्थः ॥ २८ ॥

The derived meaning of the word "that" is the supreme self, free of all condition whatsoever, beyond all phenomena, absolute, secondless, external, and realisable by (direct) experience. (28)

सामानाधिकरणं तदतु विशेषणविशेष्यता चेति ।
अथ लक्ष्यलक्षकत्वं भवति पदार्थात्मनां च सम्बन्धः ॥ २९ ॥

The relation between the two word-meanings is either sameness of object, or the relation of attribute and subject, or that of indicated and indicator. (29)

एकत्र वृत्तिरथे शंचानां भिन्नवृत्तिहेतुनाम् ।
सामानाधिकरणं भवतीत्येवं वदन्ति लाक्षणिकाः ॥ ३० ॥

Those versed in interpretation explain “ sameness of object ” as the application of words, individually denoting different objects, to denote together the same object. (30).

प्रात्यक्ष्यं पारोक्ष्यं परिपूर्णत्वं च सद्वितीयत्वम् ।
इतरेतरं विरुद्धं तत इह भवितव्यमेव लक्षण्या ॥ ३१ ॥

Visibility and invisibility, fullness and the having a second, are mutually contradictory. Therefore, in the case on hand, the derived meaning alone is possible. (31).

मानान्तरोपरोधे मुख्यार्थसापरिग्रहे जाते ।
मुख्याविनाकृतेऽर्थे या वृत्तिः सैव लक्षणा प्रोत्ता ॥ ३२ ॥

Derivation of meaning is the denotation of an object not unconnected with the primary meaning, in a case where the primary meaning cannot be adopted owing to its contradiction by other reasons. (32)

निखिलमपि वाच्यमर्थे त्यक्त्वा वृत्तिस्तदन्वितेऽन्यार्थे ।
जहातीति लक्षणा साद् गजार्था घोष इतिवदन्त्र न ग्राहा ॥

Exclusive derivation of meaning * is the denotation of a different object connected with

* Derivation of meaning is of three kinds: exclusive, inclusive, and partly exclusive and partly inclusive.

the expressed meaning, but completely exclusive of the latter ; for instance, the hamlet on the Ganges.* Such derivation of meaning is not applicable to the present case. (33).

वाच्यार्थमत्यजन्त्याः यस्या वृत्तेः प्रवृत्तिरन्यार्थे ।

इयमजहतीति कार्यता शोणो धावतिष्ठदत्र न प्राप्या ॥ ३४ ॥

Inclusive derivation of meaning is the denotation of another object without abandoning the expressed meaning ; for instance, the red† (one) is running. Such derivation, too, should not be adopted in the present. (34)

जहदजहतीति सा सात् या वाच्यार्थैकादेशमपहाय ।

बोधयीति चैकादेशं सोऽयं द्विज इतिवदाश्रयेदेनाम् ॥ ३५ ॥

The partly exclusive and partly inclusive derivation is that which excludes a portion of the expressed object and denotes another portion thereof ; for instance, "this is that Brahmin". This mode of derivation should be adopted in the present case. (35)

सोऽयं द्विज इति वाक्यं त्यक्त्वाऽपरोक्षपरोक्षदेशाद्यम् ।

द्विजमात्रलक्षकत्वात् कथयत्यैक्यं पदार्थयोरुभयोः ॥ ३६ ॥

* Which really means "the banks of the Ganges."

† The quality of redness cannot run. The red horse or other animal is meant.

The sentence, "this is that Brahmin", indicates the Brahmin alone by excluding the remoteness and the nearness of place, (time), etc., and thus denotes identity between the meanings of the two words ('this' and ('that')) (36)

तद्रूतत्त्वमसीति यक्त्वाऽपरोक्षपरोक्षतादीनि ।
चिद्रूत्सु लक्षयित्वा बोधयति स्पष्टमसिपदैक्यम् ॥ ३७ ॥

In the same way, the sentence, "that thou art" indicates the Supreme Self that is the reality, by excluding directness and remoteness, etc., and thus clearly denotes identity * by the word "art." (37)

इत्यं वोधितमर्थं महता वाक्येन दर्शितैक्येन ।
अहमित्यपरोक्षयतां वेदो वेदयति वीतशोकत्वम् ॥ ३८ ॥

In regard to those that realise as "I" the reality thus indicated by the principal text declaring identity, the Vedas declare that they shall be free from all sorrow. (38)

प्रायः प्रवर्तकत्वं विधिवचसां लोकवेदयोर्दृष्टम् ।
सिद्धं बोधयतोऽर्थं कथमेतद्वति तत्त्वमस्यादेः ॥ ३९ ॥

* Between the two indicated by "that" and thou".

It is generally observed, both in secular and Vedic matters, that words of injunction (alone) are capable of inciting one to action. How can the same hold good in the case of passages like "that thou art" which (merely) reveal a thing already established ? (39)

विधिरेव न प्रवृत्तिं जनयत्यभिलक्षितवस्तुबोधोऽपि ।
राजा भवति सुतोऽभूत् इति वौधेन प्रवर्तते लोकः ॥ ४० ॥

It is not injunction alone that can incite one to action, but also an assertion regarding a desired object. A person will begin to act by virtue of the knowledge. "Here is the king" or "a son has been born." (40)

ऐक्यपौः श्रुतिवाक्यैः आत्मा शश्वत्प्रकाशमानोऽपि ।
देवशिकदयाविहीनैः अपरोक्षयितुं न शक्यते पुरुषैः ॥ ४१ ॥

Although, according to the Vedic passages declaring identity, the self is incessantly revealed, yet it is not possible to realise it for those that are devoid of the grace of the Master. (41)

विरहितकाम्यनिषिद्धो विहितातुष्टाननिर्मलस्वान्तः ।
भजन्ति स्वमेव बोधं गुरुणा किमिति त्वया न मन्तव्यम् ॥ ४२ ॥

Do not think, ' what is the need for a Master, since one, by himself, can attain a knowledge of the self by avoiding optional and prohibited rites and by purifying the mind through the performance of prescribed rites ? '

(42)

कर्मभिरेव न बोधः प्रभवति भुख्या विना इयानिधिनः ।
आचार्यवान्ह पुरुषो वेदेत्यर्थस्य वेदसिद्धत्वात् ॥ ४३ ॥

Knowledge (of self) cannot result from rites alone, without the Master that is the ocean of mercy ; for it is established by the Vedas that only he who has a Master can know. (43)

वेदोऽनादितया वा यद्वा परमेश्वरप्रणीतया ।
भवति परमं प्रमाणं बोधो नास्ति स्वतश्च परतो वा ॥ ४४ ॥

The Vedas are the highest authority, either because they are beginningless or because they are the utterances of the Supreme Lord. Knowledge, (therefore,) cannot result either by itself or from any other authority. (44)

नपेक्षते यदन्यत् यदपेक्षन्ते ऽखिलानि माननि ।
वाक्यं तत्त्विगमानां मानं ब्रह्माद्यतीतिन्द्रियावगतौ ॥ ४५ ॥

The Vedic sentence, which does not depend on any other proof, but on which depend all

proofs, is the only source of the knowledge of Brahman and other things that are beyond the senses. (45)

मनं प्रबोधयन्तं बोधं मानेन ये बुभुत्सन्ते ।
एधोभिरेव दहनं दग्धुं वाञ्छन्ति ते महात्मनः ॥ ४६ ॥

Those that attempt, by means of proof, to realise a knowledge which reveals the proof itself, are such wonderful beings that they will burn fire itself by means of fuel. (46)

वेदोऽनादिरम्य व्यञ्जक ईशस्त्वयंप्रकाशात्मा ।
तदभिव्यक्तिमुदीक्ष्य प्रोक्तोऽसौ सूरिभिः प्रमाणमिति ॥ ४७ ॥

The Veda is beginningless, and the self-resplendent Lord himself manifests it. In view of its manifestation thus, the great ones have declared that it is the (highest) authority. (47)

रूपाणामवलोके चक्षुरिवान्यन्न कारणं हृष्टम् ।
तद्वद्वद्यावगतौ वेदवदन्यो न वेदको हेतुः ॥ ४८ ॥

As no authority is equal to the eye in the perception of forms, so is there no authority for knowledge, equal to the Veda, in the realisation of that which is beyond perception. (48)

निगमेषु निश्चितार्थे तन्त्रे कथित्वदि प्रकाशयति ।
तदिदमत्तुवादमात्रं प्रामाण्यं तस्य सिध्यति न किञ्चिन् ॥ ४९ ॥

If any treatise elucidates a truth established by the Vedas, it is merely a repetition and is not indicative of any authority whatsoever.

(49)

अंशद्वयवति निगमे साधयति द्वैतमेव कोऽप्यंशः ।
अद्वैतमेव वस्तु प्रतिपादयति प्रसिद्धमपरोऽशः ॥ ५० ॥

Of the Vedas consisting of the parts, one part * enunciates duality and the other † plainly expounds the one (secondless) reality.

(50)

अद्वैतमेव सत्यं तस्मिन्द्वैतं न सत्यमध्यस्तम् ।
रजतमिव शुक्तिकार्यां मूरगतृष्णायामिवोदकस्फुरणम् ॥ ५१ ॥

The secondless alone is real. Duality, being only superimposed thereon, is not real, like (the illusion of) silver in the mother-o'-pearl, or the appearance of water in a mirage. (51)

आरोपितं यदि स्यात् अद्वैतं वस्त्ववस्तुनि द्वैते ।
युक्तं नैव तदा स्यात् सत्येऽध्यासो भवत्यसत्यानाम् ॥ ५२ ॥

It is not proper to say that the secondless reality may be superimposed on the unreal and

* The *karma-kanda*.

† The *jnana-kanda*.

dual; for superimposition is (always) that of the unreal on the real. (52)

यद्यारोपणमुभयोः तद्यतिरिक्तस्य कसचिद्भावात् ।

आरोपणं न शून्ये तस्माद्द्वैतसत्यता प्राप्ता ॥ ५३ ॥

Both cannot be superimposed, for there is naught different from them and superimposition cannot be on nothing. Hence, the reality of the secondless (self) must be accepted. (53)

प्रत्यक्षाद्यनवगतं श्रुत्वा प्रतिपादनीयमद्वैतम् ।

द्वैतं न प्रतिपाद्यं तस्य स्वयमेव लोकसिद्धत्वात् ॥ ५४ ॥

What is expounded by the Vedas is the secondless (Brahman) that cannot be known by direct perception and other proofs, and not duality, for the latter is already established by ordinary reasoning. (54)

अद्वैतं सुखरूपं दुर्सहदुःखं भद्रा भवेद्वैतम् ।

यत्र प्रयोजनं स्यात् प्रतिपादयति श्रुतिस्तदेवासौ ॥ ५५ ॥

The secondless (Brahman) is of the nature of happiness, while duality is always unendurable misery. The Vedas, therefore, expound only that * which is aspired for. (55)

निगमगिरा प्रतिपाद्यं वस्तु यदानन्दरूपमद्वैतम् ।

स्वभाविकस्वरूपं जीवत्वं तस्य केचन ब्रुवते ॥ ५६ ॥

* Brahman, that is, eternal bliss.

In respect of the secondless reality which is expounded by the Vedas and which is of the nature of bliss, some say that the condition of individual self is its ordinary nature.

(56)

स्वभाविकं यदि सात् जीवत्वं तस्य विशदविज्ञप्तेः ।
सकृदपि न तद्विनाशं गच्छेदुष्णप्रकाशवद्वह्नेः ॥ ५७ ॥

If the condition of individual self be the very nature of (Brahman that is) absolute consciousness, then, like the heat and light of fire, it can never disappear. (57)

यद्वदयो रसविद्धं काश्चनतां याति तद्वदेवासौ ।
जीवस्साधनशक्तया परतां यातीति केविदिच्छन्ति ॥ ५८ ॥

Some are of opinion that the individual soul becomes the supreme soul by virtue of spiritual effort in the same way as iron becomes gold by the action of some chemical. (58)

तदिदं भवति न युक्तं गतवति तर्स्माश्चिरेण रसवीर्ये ।
प्रतिपद्यते प्रणाशं हैमो वर्णोऽप्ययस्समाहृः ॥ ५९ ॥

This is not right; for when the power of the chemical disappears by lapse of time, the golden colour that was imparted to the iron, also disappears. (59)

जीवत्वमपि तथेदं वहुविधसुखदुःखलक्षणोपेतम् ।
गतमिव साधनशक्तया प्रतिभात्येव प्रयाति न विनाशम् ॥६०॥

In the same way, the condition of individual soul, with its characteristics of pleasure and pain, will only seem to disappear (according to the above reasoning), but will not be utterly destroyed. (60)

तस्मात्खतो यदि सात् जीवस्सततं स एव जीवः स्यात् ।
एवं यदि परमात्मा परमात्मैवायमिति भवेद्युक्तम् ॥६१॥

Therefore, if, by its very nature, it is the individual self, it will for ever remain the individual self. In the same way, if (by its very nature) it is the supreme self, it stands to reason that it is always the supreme self. (61)

यदि वा परेण साम्यं जीवश्चेद्भजति साधनवलेन ।
कालेन तदपि कियता नश्यत्येवेति निश्चितं सकलैः ॥६२॥

Even if the individual soul were to attain (only a) similarity with the supreme self by virtue of spiritual efforts, it has been decided by all authorities that even that similarity must necessarily perish after some time*. (62)

* Because whatever has an artificial origin must have an end.

DEFINITION OF ONE'S OWN SELF. 21:1

तस्मात्परं संकरिय मोहं मोहात्मकं च संसारम् ।
स्वज्ञानेन जहित्वा पूर्णः स्वयमेव शिव्यते नान्यद् ॥ ६३ ॥

Having therefore destroyed, by the knowledge of the self, the insuperable ignorance regarding one's self and phenomenal limitation (*samsara*) which is of the nature of (that) ignorance, one becomes oneself the Infinite, and naught else remains. (63)

सत्यज्ञानानन्दं प्रकृतं परमात्मरूपमद्वैतम् ।
अवबोधयन्ति निखिलाः श्रुतयः स्मृतिभिः समं समस्ताभिः ॥

All the Vedas and all religious treatises (*smriti*) expound the supreme secondless Self whose nature is reality, knowledge and bliss as the thing to be realised. (64)

एवत्वबोधकानां निखिलानां निगमवाक्यजालानाम् ।
वाक्यान्तराणि सकलान्यभिधीयन्ते स्म शेषभूतानि ॥ ६५ ॥

In respect of all the numerous Vedic passages declaring oneness, all other passages are said to be subordinate thereto. (65)

यस्मिन्निहिरवद्दुदिते तिभिरवदप्यान्ति कर्त्ताऽदीनि ।
ज्ञानं विरहितमेदं कथमेतद्वति तत्त्वमस्यादेः ॥ ६६ ॥

* From passages like "that thou art," how does the knowledge of non-duality spring up, at whose very origin the conditions of doer, etc., disappear, like darkness at the rise of the sun ? (66)

कर्मप्रकरणनिष्ठं ज्ञानं कर्माङ्गमिष्यते ग्राहैः ।

मित्रप्रकरणभाजः कर्माङ्गत्वं कथं भवेज्ञसेः ॥ ६७ ॥

Those versed in ritual argue that knowledge occurs in the ritual portion (of the Veda) and is therefore an auxiliary to ritual. But how can knowledge be an auxiliary to ritual, since it occurs in a quite different context ? (67)

अधिकागिविषयमेदौ कर्मज्ञानात्मकावुभौ काण्डौ ।

एवं सति कथमनयोः अङ्गाङ्गित्वं परस्परं घटते ॥ ६८ ॥

The two portions (of the Veda) relating to ritual and knowledge, are entirely different, both in respect of the aspirant's qualifications and the subject dealt with. This being so, how can they be principal and auxiliary in relation to each other ? (68)

ज्ञानं कर्मणि न स्यात् ज्ञाने कर्मेदमपि तथा न स्यात् ।

कथमनयोऽस्मयोऽस्तत तपनतमोवत्समुच्चयो घटते ॥ ६९ ॥

* This and the first half of the next verse are the view of the *mimamsaka* or ritual school.

Knowledge cannot exist in ritual. So, too, ritual cannot exist in knowledge. How is any correlation possible between the two, which are like sun and darkness ? (69)

तस्मान्मोहनिवृत्तौ ज्ञानं न सहायमन्यदर्थयते ।
यद्वद्वन्तरतिमिरप्रकारपरिधिं संनेह सहस्रांशुः ॥ ७० ॥

Therefore, for the removal of illusion, knowledge does not need the assistance of anything else, in the same way as the sun for the dispulsion of the densest darkness. (70)

ज्ञानं तदेवममलं साक्षी विश्वस्य भवति परमात्मा ।
सम्बद्धयते न धर्मैः साक्षी तैरेव सच्चिदानन्दः ॥ ७१ ॥

The supreme self that is the witness of all, is itself that unsullied knowledge. The witness, therefore, is not affected by those limitations (of ignorance) but is (even) reality, knowledge and bliss. (71)

रज्जवादेशरगायैः सम्बन्धवदस्य दृश्यसम्बन्धः ।
सततमसङ्गोऽयमिति श्रुतिरप्यसुमर्थमेव साधयति ॥ ७२ ॥

Its relation to them as (subject and) object is (illusory) like the relation of rope, etc., to serpent, etc. The Vedas, too, establish the

same truth by declaring " this (self) is ever unattached ". (72)

कर्तुं च कर्म च यस्य स्फुरति ब्रह्मैव तत्र जानाति ।
यस्य न कर्तुं न कर्म स्फुटतरमयमेव वेदितुं क्रमते ॥ ७३ ॥

That which cognises both subject and object is the supreme self itself. Neither of them can know it. That which is neither subject nor object can alone know (itself) clearly. (73)

कर्तुं वादिकमेतत् मायाशक्त्या प्रतीयते निखिलम् ।
इति केचिदाहुरेषा भ्रान्तिर्ब्रह्मातिरेकतो नान्यत् ॥ ७४ ॥

Some say that the nature of doer, (enjoyer,) etc. and all else is manifested (in the self) by its power of *maya*. This is (however) a delusion, because there is naught other than Brahman. (74)

तस्मिन्ब्रह्मणि विदिते विश्वमप्नेषं भवेदिदं विदितम् ।
कलरसमृदि विदितायां घटकरकाद्या यथाऽवगम्यन्ते ॥ ७५ ॥

That Brahman being known, all this universe will become known, in the same way as all earthern jars, pots, etc., become known by the clay, which is their cause, being known. (75)

तदिदं कारणमेकं विगतविशेषं विशुद्धचिदूपम् ।
तस्मात्सदेकरूपात् मायोपहितादभूदशेषमिदम् ॥ ७६ ॥

This (Brahman), then, is the one cause, devoid of all distinction, of the nature of purest consciousness. From that which is the sole reality, conditioned by *maya*, sprang forth all this universe. (76)

कारणमसदिति केचित् कथयन्त्यसतो भवेत् कारणता ।
अद्वृजननी शक्तिः सति खलु वीजे समीक्ष्यते सकलैः ॥ ७७ ॥

Some say that the cause is non-entity. (But) the non-existent cannot be a cause. The power to generate a sprout is visible to all, only if the seed exists. (77)

कारणमसदिति कथयन् वन्ध्यापुत्रेण निर्वहेत्कार्यम् ।
किञ्च मृगटृष्णिकाम्भः पीत्वोदन्यां महीयर्सीं शमयेत् ॥ ७८ ॥

He who declares the cause to be non-entity, can manage affairs with the son of a barren woman and quench intense thirst by drinking the water of a mirage. (78)

यस्मात् सोऽयमसतो वादः सम्भवति शास्त्रयुक्तिभ्याम् ।
तस्मात्सदेव तत्त्वं सर्वेषां कारणं भवति जगताम् ॥ ७९ ॥

As this doctrine of a non-existent cause is untenable both according to scripture and

reason, it follows that real entity is alone the cause of all the worlds. (79)

जगदाकारतयाऽपि प्रथते गुरुशिष्यविग्रहतयाऽपि ।

ब्रह्माद्याकारतया प्रतिभातीं परात्परं तत्त्वम् ॥ ८० ॥

This reality, higher than the highest, manifests itself as the worlds, also as teacher and pupil, also as (the four-faced) Brahman and other gods. (80)

सत्यं जगदिति भानं संस्थतये स्यादपक्वचित्तानाम् ।

तस्माद्दसत्यमेतत् निखिलं प्रतिपादयन्ति निगमान्ताः ॥ ८१ ॥

For those whose minds are not ripe, the impression that the world is real will tend to bondage (of births and deaths). Hence, the Vedantas declare all this universe to be unreal. (81)

परिपक्वमानसानां पुरुषवराणां पुराततैः सुकृतैः ।

ब्रह्मवेदं सर्वे जगदिति भूयः प्रवौधयत्येषः ॥ ८२ ॥

On the other hand, to those great persons whose minds have become ripe by virtue of their past merits, the Vedas declare that all this universe is Brahman alone. (82)

अनवगतकाञ्चनानां भूषणधीरेव भूषणे हैमे ।

एवमविवेकभाजां जगति जनानां न तात्त्वकी विषया ॥ ८३ ॥

Those that do not realise the gold understand a golden ornament only as an ornament. So, too, those that are devoid of realisation do not perceive the world to be Brahman. (83)

अहमालम्बनसिद्धं कस परोक्षं भवेदिदं ब्रह्म ।
तदपि विचारविहीनैः अपरोक्षयितुं न शक्यते मुख्यैः ॥ ८४ ॥

How can Brahman be unknown to anyone, which is realisable by means of I-ness ?* And yet, it is impossible of realisation by the unenquiring ignorant. (84)

अहमिदमिति च मतिस्यां सततं व्यवहरति सर्वलोकोऽपि ।
प्रथमा प्रतीचि चरमा निकसति वपुरिन्द्रियादिवाद्यैऽर्थे ॥ ८५ ॥

All persons carry on their activities at all times by means of the ideas " I " and " this." Of these, the former relates to the inner self, and the latter to external objects like the body, the senses, etc. (85)

वपुरिन्द्रियादिविषयाऽहं बुद्धिक्षेपमहमसौ भ्रान्तिः ।
तद्विद्विरतस्मिन्निष्ठ्यासत्वेन शास्थमानत्वात् ॥ ८६ ॥

* i.e. realisable by the experiences common to all, "I am," "I know," "I feel" etc.

If the idea of “I” springs up in respect of the body, senses, etc., it is then a huge delusion ; for, delusion is defined as the perception of anything in what is not that thing. (86)

तस्माद्गेषसाक्षी परमात्मैवाहमर्थं इत्युचितम् ।
अजडवदेव जडोऽयं सत्सम्बन्धवद्वयहङ्कारः ॥ ८७ ॥

It therefore stands to reason that the supreme self that is the witness of all is alone denoted by the idea “I”. This I-ness, although devoid of consciousness, becomes conscious, as it were, by its contact with the self. (87)

तस्मात्सर्वसरीरेष्वहमहमित्येव भासते स्पष्टः ।
यः प्रत्ययो विशुद्धः तस्य ब्रह्मैव भवति मुख्योऽर्थः ॥ ८८ ॥

The direct meaning of the clear and unmixed conception, “I”, “I”, in all bodies is therefore Brahman alone. (88)

गोशब्दादिव गोत्वं तदपि व्यक्तिः प्रतीयतेऽर्थतया ।
अहमर्थः परमात्मा तद्वद्वान्त्या भवत्यहङ्कारः ॥ ८९ ॥

By the word “cow”, the genus ‘cow’ is primarily meant ; but, from the context, a particular cow is also indicated. In the same

way the primary meaning of "I" is the supreme self, but, by virtue of delusion, becomes ego. (89)

दग्धत्वादिकमयसः पावकसङ्गेन भासते यद्वत् ।
तद्वचेतनसङ्गात् अहमि प्रतिभान्ति कर्त्ताऽऽदीनि ॥ ९० ॥

Just as the power to burn, etc., is manifest in iron by reason of its contact with fire, so do the conditions of doer, (enjoyer) etc., manifest themselves in the "I" by reason of its connection with the self. (90)

दहन्दियादिदृश्यव्यतिरित्तं विमलमतुलमद्वैतम् ।
अहमर्थमिति विदित्वा तद्यतिरित्तं न कल्पयेत्क्लिन्दित् ॥ ९१ ॥

Having understood the meaning of "I" to be the pure, transcendental, secondless (self) that is different from the body, senses and other objects, one should not attribute any other meaning thereto. (91)

यद्वस्तुखदुःखानां अवश्यवभेदादनेकता इह ।
तद्विद्वं सत्यभेदेऽप्युभवैचित्र्यमात्मनामेषाम् ॥ ९२ ॥

Just as, in the same body, the pleasures and pains are numerous in respect of the various limbs, so, too, there are differences of experiences in respect of these individual

souls, although there is really no differentiation at all. (92)

किमिदं किमस्य रूपं कथमेतदभूद्भूष्य को हेतुः ।

इति न कदाऽपि विचिन्त्य चिन्त्यं मायेति धीमता विश्वम्

॥ ९३ ॥

A wise person should never enquire of the universe, 'what is this', 'what is its nature', 'how was it born' 'and 'what is its cause'. He should merely think of it as delusion. (93)

इन्तिनि दार्शिकारे दार्श तिरोभवति सोऽपि तत्त्वैव ।

जगति तथा परमात्मा परमात्मन्यपि जगत्तिरोधत्ते ॥ ९४ ॥

The wood is forgotten in the elephant made of wood, and the elephant in the wood.

* So is the supreme self forgotten in the universe and the universe in the self. (94)

आत्ममये महति पटे विविधजगच्छ्रित्मात्मना लिखितम् ।

स्वयमेव केवलमसौ पश्यन्प्रसुदं प्रयाति परमात्मा ॥ ९५ ॥

On the vast canvas of the self, the self itself paints the picture of the various worlds and

* Children treat it as an elephant, and the elderly as wood. So the wise see only the supreme self and the ignorant the non-self only.

the supreme-self itself derives extreme bliss from seeing that picture.* (95)

चिन्मात्रममलमक्षयमद्यमानन्दमनुभवारुद्धम् ।
ब्रह्मैवास्ति तदन्यत् न किञ्चिदस्तीति निश्चयो विदुषाम् ॥ ९६ ॥

The wise have the firm conviction that there is nothing else than the supreme self alone, consisting of pure consciousness, attributeless, imperishable, secondless, of the nature of bliss, and attainable only by direct realisation. (96)

व्यवहारस्य दशेयं विद्याऽविद्येति वेदपरिभाषा ।
नास्येव लक्ष्यदृष्ट्या तत्त्वं ब्रह्मैव नान्यदस्त्यस्मात् ॥ ९७ ॥

The talk in the Vedas about knowledge and ne-science relates to the stage of argumentation. From the true stand point there is no such distinction, because Brahman is the only reality and there is naught else than this. (97)

अस्यन्बद्धिति मतं चेत् तदपि ब्रह्मैव चास्तितारुपम् ।
व्यतिरिक्तमस्तितायाः नास्तितया शून्यमेव तस्मिद्धम् ॥ ९८ ॥

If one asserts that there *is* anything other than the self, even that is the self in its aspect

* As a painter may draw a picture on the back of his hand and enjoy its sight himself.

of existence. Anything which is different from being existent, is non-existent and therefore a mere void. (98)

तत्त्वावबोधशक्तया स्थिरताया बाधिताऽपि सा माया ।
आदेहपातमेषां आभास्यात्माऽप्ययं निजो विदुषाम् ॥ ९९ ॥

For the wise, although delusion has been conquered by the steady power of their knowledge of the self, yet it seems to remain until the death of their bodies. But the self shines for them in its real nature. (99)

एष विशेषो विदुषां पश्यन्तोऽपि प्रपञ्चसंसारम् ।
पृथगात्मनो न किञ्चित् पश्येयुः सकलनिगमनिर्णीतात् ॥ १०० ॥

This is the peculiarity of the wise, that, although they are looking at all the variety of phenomenal existence, they could see naught other than the self understood from all the Vedas. (100)

किं चिन्त्यं किमचिन्त्यं किं कथनीयं किमप्यकथनीयम् ।
किं कृत्यं किमकृत्यं निखिलं ब्रह्मति जामतां विदुषाम् ॥ १०१ ॥

For the wise that realise everything to be Brahman, what is there to meditate or not meditate, what to speak or not speak, what to do or not do ? (101)

निखिलं दश्यविशेषं दश्यत्वेन पश्यतां विदुषाम् ।
वन्धो नाऽपि न मुक्तिः न परामत्वं न चाऽपि जीवत्वम्

॥ १०२ ॥

For the wise that see all objects as the self (*drik*), there is neither bondage nor liberation, neither the condition of supreme self nor that of individual soul. (102)

त्रसङ्कुद्दुचिन्तितानां अव्याहृततरनिजोपदेशानाम् ।
प्रामाण्यपरमसीमां निगमनमिदमेव निखिलनिगमानाम् ॥ १०३ ॥

This is the sole ultimate teaching of all the Vedas if they are repeatedly enquired into,—the Vedas which uncontradictably reveal the self and which are the highest authority possible. (103)

इत्थं निवोध्य गुरुणा शिष्यो हृष्यन्त्रणम्य तं पश्योः ।
स्वानुभवसिद्धमर्थं स्वयमेवान्तर्विद्वारयामास ॥ १०४ ॥

Thus taught by his master, the disciple saluted his feet with joy and meditated within himself on the truth established by his own direct realisation. (104)

अजरोऽहमक्षरोऽहं प्राज्ञोऽहं प्रत्यगात्मवोधोऽहम् ।
परमानन्दमयोऽहं परमशिवोऽहं भवामि परिपूर्णः ॥ १०५ ॥

I am undecaying, I am imperishable, I am the Lord (*prajna*), I am the consciousness that is the inner self, I am full of supreme bliss, I am the supreme self (*parama-siva*), I am the infinite. (105)

आद्योऽहमात्मभाजां आत्मानन्दानुभूतिरसिकोऽहम् ।
आवालगोपमयिलैः अहमित्यनुभूयमानमहिमाऽहम् ॥ १०६ ॥

I am the greatest of those that have realised the self. I am the enjoyer of the realisation of my own bliss. I am he whose glory is realised as "I" by all beings down to children and the illiterate. (106)

इन्द्रियसुखविमुखोऽहं निजसुखवोषानुभूतिभरिलोऽहम् ।
इतिमतिदूरतरोऽहम् भावेतराण्यसित्पित्ताऽहम् ॥ १०७ ॥

I am averse to sensual pleasures. I am full of the bliss, knowledge and realisation of the self. I am far aloof from any thought of the objective. I am delighted at heart by that which is not objective. (107)

ईशोऽहमीश्वराणां ईर्ष्याद्विषयानुषङ्खरहिलोऽहम् ।
ईक्षणविषयमतीनां ईप्सितपुरुषार्थसाधनपरोऽहम् ॥ १०८ ॥

I am the Lord of *lords*. I am devoid of even a touch of jealousy and hatred. I am

he that fulfils the desired object for those who are bent on realising the goal. (108)

उदयोऽहमेव नगतां उपनिषदुद्यानकृतविहारोऽहम् ।
उद्गेलशोकसागरशोषणवाढवदुतवहनाचिराहम् ॥ १०९ ॥

I alone am the origin of the worlds. I am he that sports in the garden of the *Upani-shads*. I am the flame of the sub-marine fire that will dry up the overflowing ocean of sorrow. (109)

ऊर्जस्वलनिजविभवैः ऊर्ध्वमधस्तिर्यगश्चुवानोऽहम् ।
उहापोहविचारैः उररीकृतवत्प्रतीयमानोऽहम् ॥ ११० ॥

I pervade up and down and around with my own extraordinary glories. I am he who appears to be determined by means of argument, counter argument and enquiry. (110)

ऋषिरहस्यपिण्यकोऽहं सृष्टिरहं सृज्यमानमहमेव ।
ऋद्विरहं वृद्विरहं दृसिद्दीपदीसिरहम् ॥ १११ ॥

I am the seer. I am the host of seers. I am the act of creation and I myself am the created. I am prosperity, I am progress, I am satisfaction, I am the glow of the lamp of satisfaction. (111)

एकोऽहमेतदीदशमेवमिति स्फुरितभेदरहितोऽहम् ।
एष्व्योऽहमनीहैः अन्तस्सुकृतानुभूतिरहितोऽहम् ॥ ११२ ॥

I am one. I am devoid of all distinctions, such as "this," "like this" or thus". I am he that should be worshipped by the non-desirous. I am devoid of the inner feeling of merit or demerit. (112)

११३ ।
ऐक्यावधासकोऽहं वाक्यपरिज्ञानपावनमतीनाम् ।
ऐशमहेमव तत्त्वं नैशतमःप्रायमोहमिहिरोऽहम् ॥ ११३ ॥

I am the revealer of oneness. I alone am the supreme reality for minds purified by a thorough understanding of the (Vedantic) formula. I am the sun that dispels ignorance like the darkness of the night. (113)

३०जोऽहमोषधीनां ओतप्रोतायमानमुवनोऽहम् ।
ओंकारसारसोलसद् आत्मसुखामोदमत्तभृङ्गोऽहम् ॥ ११४ ॥

I am the efficacy of herbs. I am the warp and woof of the worlds. I am the bee intoxicated with the fragrance of the bliss of self emanating from the lotus of the sacred syllable *Om*. (114)

३४४ष्ठमहमश्चानां औपाधिकवर्मजात्तरहितोऽहम् ।
औदार्यातिशयोऽहं विविधचतुर्वर्गतारण्यपरोऽहम् ॥ ११५ ॥

I am the healing balm for evils. I am devoid of all conditional properties. I am the acme of liberality. I am he that rescues all by (granting) the fourfold desires* in various ways. (115)

अङ्गुशमहस्तिलानं महतया मत्तवारणेन्द्राणां ।
अम्बरमिव विमलोऽहं शम्बरपिपुजातविकृतिगहितोऽहम्

॥ ११६ ॥

I am the goad of all powerfulest elephants, being greater than them. I am as spotless as space. I am devoid of emotions generated by the god of love. (116)

आत्मविकल्पतीनां अस्त्वलदुपदेशगम्यमानोऽहम् ।
अस्थिरसुखविमुखोऽहं सुस्थिरसुखवोधसम्पदुचितोऽहम्

॥ ११७ ॥

Amidst doubts and doctrines regarding the self, I am he that is realised by unerring instruction. I am averse to transient pleasures. I am fittest for the plenitude of eternal bliss and knowledge. (117)

करुणारसभारितोऽहं कवलितकमलासनादिलोकोऽहम् ।
कल्पशसक्तोपलेपरहितोऽहम् ॥ ११८ ॥

* *Dharma*, merit, *artha*, riches, *kama*, pleasure and *moksha*, liberation.

I am filled with the nectar of mercy. I am he that devours all the worlds including that of the lotus-seated.* I am devoid of the sinful "I". I am free from the contagion of sin and virtue. (118)

खानामगोचरोऽहं खातीतोऽहं खपुष्यभवगोऽहम् ।
खलजनदुरासदोऽहं खण्डज्ञानापनोदनपरोऽहम् ॥ ११९ ॥

I am beyond the scope of the senses. I transcend the ether (*akasa*). I pervade phenomenal existence which is (unreal) like a skyflower. I am unattainable by the wicked. I am bent on dispelling imperfect knowledge. (119)

गलितद्वैतकयोऽहं गेहीभवद्विलभूलहृदयोऽहम् ।
गन्तव्योऽहमनीहैः गत्यागतिरहितपूर्णबोधोऽहम् ॥ १२० ॥

The very mention of duality will slip away from me. I am he, whose dwelling is the innermost heart of all. I am attainable by the contented. I am the perfect consciousness that knows no going or coming. (120)

वनतरविमोहतिमिरप्रकरप्रव्यंसभाजुनिकरोऽहम् ।
घटिकावास्तररजनीवत्सरयुगकल्पकालभैदोऽहम् ॥ १२१ ॥

* The four-faced Brahma.

I am a host of suns for destroying the accumulated darkness of densest delusion. I am the various divisions of time, hour, day, night, year, *yuga* and *kalpa*. (121)

चरदचरदात्मकोऽहं चतुरमतिश्लाघ्यचरितोऽहम् ।
चपलजननुर्गमोऽहं चलभवजलविपारदेशोऽहम् ॥ १२२ ॥

The sentient and the non-sentient are my forms. My actions are extolled by the wisest. I am inaccessible to the unsteady. My abode is the other shore of the boisterous ocean of phenomenal existence. (122)

क्षन्दस्त्विनिगृद्वानसुखाहादमोहमानोऽहम् ।
क्षलपदविहितमतीनां क्षोऽहं शान्तिमार्गम्योऽहम् ॥ १२३ ॥

I am elated with the joy of conscious bliss that is hidden down the ocean of the Vedas. I am concealed to those whose minds are fond of deceptive verbiage. I am attainable by the way of peace. (123)

जलजासनादिगोचरपञ्चमहाभूतमूलभूतोऽहम् ।
जगदानन्दकरोऽहं जन्मजरारोगमरणरहितोऽहम् ॥ १२४ ॥

I am the root of all objects from the lotus-seated (Brahma) downwards and of the five great elements. I impart bliss to the worlds.

I am free from birth, age, disease and death.
(124)

झंकुतिहुंकुतिशिङ्गितवृंहितमुखविविधनादभेदोऽहम् ।
झटितिधटितात्मवेदनदीपणरिस्कुरितहृदयभवनोऽहम् ॥ १२५ ॥

I am the several varieties of noise like the buzz, the grunt, the tinkling and the roar. I am he that illuminates the mansion of the heart by the lamp of self-realisation promptly lit.
(125)

ज्ञानमहं ज्ञेयमहं ज्ञाताऽहं ज्ञानसाधनगणोऽहम् ।
ज्ञातज्ञानज्ञेयविनाकृतमस्तित्वमात्रमेवाहम् ॥ १२६ ॥

I am knowledge. I am the known. I am the knower. I am all the aids to knowledge. I am that pure sole existence bereft of knower, knowledge and known.
(126)

तत्त्वातीतपदोऽहं तदन्तरोऽस्मीतिभावरहितोऽहम् ।
तामसदुरधिगमोऽहं तत्त्वंपदबोधबोध्यहृदयोऽहम् ॥ १२७ ॥

My nature is beyond all principles. I am devoid of the thought that I am among them. I am difficult of attainment for the ignorant. My secret is realisable by a knowledge of the words "that" and "thou."
(127)

दैवतदैत्यनिशाचरभानवतिर्यङ्गमहीधरादिरहम् ।
देहेन्द्रियरहितोऽहं दक्षिणापूर्वादिदिग्बिमागोऽहम् ॥ १२८ ॥

I am the foremost of all deities, demons, fiends, men, animals and mountains. I am without body and senses. I am the various directions like south, east, etc. (128)

धर्माधर्ममयोऽहं धर्माधर्मादिवन्धरहितोऽहम् ।
धार्मिकजनसुलभोऽहं धन्योऽहं धातुरादिभूतोऽहम् ॥ १२९ ॥

I am of the nature of right and wrong. I am free from the bondage of right and wrong etc. I am easily attainable by those that follow the right. I am the happiest. I am the origin of the Creator himself. (129)

नामादिविग्रहितोऽहं नरकस्वर्गपवर्गरहितोऽहम् ।
नादान्तवेदितोऽहं नानागमनिलिलविश्वसरोऽहम् ॥ १३० ॥

I am devoid of names (and forms) etc. I am free from hell, heaven and liberation. I am he that is realised by the ultimate inner sound. I am the essence of all the Vedas and of the whole universe. (130)

परजीवभेदवाधकपरमार्थज्ञानशुद्धचित्तोहम् ।
प्रकृतिरहं विकृतिरहं परिणामित्रहमस्मि भागधेयानाम् ॥ १३१ ॥

I am he whose mind is purified by the knowledge of the reality which dispels the distinction between the supreme self and the individual soul. I am the original. I am the change. I am the fruition of all fortunes.

(131)

फण्डरभूधरवारणविग्रहविघृतप्रपञ्चसारोहम् ।

फालतलैदितलोचनपावकपरिभूतपञ्चवाण्योहम् ॥ १३२ ॥

In the shape of the serpent, the mountain and the elephant, I bear the whole weight of the world. I (am Siva who) destroyed the five-arrowed (Cupid) by the fire emanating from the eye in the forehead. (132)

बद्धो भवामि नाहं बन्धान्मुक्तस्तथापि नैवाहम् ।

बोध्यो भवामि नाहं बोधोहं नैव बोधको नाहम् ॥ १३३ ॥

I never become bound. So, too, I am never liberated from bondage. I am never such as to be taught. I am not the teaching. I am not the teacher. (133)

मक्तिरहं भजनमहं मुक्तिरहं मुक्तियुक्तिरहमेव ।

भूतानुशासनोऽहं भूतभवद्व्यमूलभूतोऽहम् ॥ १३४ ॥

I am devotion. I am worship. I am liberation. I alone am the means to liberation. I.

am the ruler of all beings. I am the root-cause of all that is past, present and future.

(134)

मान्योऽहमस्मि महतां मन्दमतीनाममाननयोहम् ।
मदरागमानमोहितमानस्तुर्वासनादुरापोहम् ॥ १३५ ॥

I am respected by the great. I am disrespected by the ignorant. I am difficult to attain, owing to the evil tendencies of the mind deluded by pride, desire and vanity.

(135)

यजनयजमानयाजकयागमयोहं यमादिरहितोहम् ।
यमवस्थ्यक्षवासवराक्षसमरदीशवहिरूपोहम् ॥ १३६ ॥

I am the sacrificial rite, the sacrificer, the priest and the sacrifice. I am free from control of mind etc.* I am Yama, Varuna, Kubera, Indra, Nirriti, Vayu, Isvara and Agni.†

(136)

रक्षाविधानशिक्षावीक्षितलीतावलोक्तमहिमाहम् ।
रजनीदिवसविरामस्फुरदद्भूतिप्रमाणसिद्धोहम् ॥ १३७ ॥

I am the glory of that playful glance that affords protection and witnesses the control

* The eight limbed (or Raja—) Yoga.

† The eight deities presiding over the eight cardinal points.

(of the universe.) I am established by the authority of that realisation which springs up amidst conditions wherein there is neither night nor day. (137)

लक्षणलक्ष्यमयोहं लाक्षणिकोहं लयादिरहितोहम् ।
लाभालाभमयोहं लब्धव्यानामलम्यमानोहम् ॥ १३८ ॥

I am the definition and the defined. I am the implied meaning. I am devoid of dissolution etc. I am the gain and the loss. I am the unattained amidst the attainable (138)

वर्णात्रमरहितोहं वर्णमयोहं वरेण्यगण्योहम् ।
वाचामगोचरोहं वचसामर्थेऽपदे निविष्टोहम् ॥ १३९ ॥

I have no castes or rules of life. I am the sacred syllables. I am the respected among the most respectable. I am beyond the scope of speech. I am within the words and the meaning of every sentence. (139)

शमद्पंचिरहितमनसां शास्त्रशैतरप्यगम्यमानोहम् ।
शरण्यमहमेव विदुषां शक्तलीकृतविविधसंशयगण्योहम् ॥ १४० ॥

I am unattainable even by hundreds of philosophies for minds that are devoid of peace and self-control. I am the sole refuge

of the wise. I break to pieces countless doubts of various sorts. (140)

षड्गुचिरहितोहं षड्गुचरहितोहमहितरहितोहम् ।

षट्कोशाविरहितोहं षट्क्रिशत्त्वजालरहितोहम् ॥ १४१ ॥

I am free from the six states * and the six tastes.† I have no enemy. I am free from the six bodily sheaths.‡ I am beyond the thirty-six principles. § (141)

संवित्सुखात्मकोहं समाधिसंकल्पकल्पवृक्षोहम् ।

संसारविरहितोहं साक्षात्कारोऽहमात्मविद्यायाः ॥ १४२ ॥

I am the bliss of realisation. I am the celestial tree that grants the desire for absorbed contemplation. I am free from phenomenal condition. I am the direct realisation of the Vedanta (*atma vidya*). (142)

हृष्यमहं कव्यमहं हेयोपादेयभावशून्योहम् ।

हरिरहमस्मि हरोहं विविरहमेवास्मि कारणं तेषाम् ॥ १४३ ॥

* Birth, existence, growth, ripeness, decay, death.

† Sweet, sour, salt, bitter, pungent and astringent.

‡ Skin, muscles, blood, nerves, bones and marrow.

§ The five elements, the five pranas (vital breaths), the five sensory and the five motor organs, the four aspects of the mind, *mahat*, *kala*, (time), *pradhana*, *maya*, *avidya*, *purusha*, *bindu*, *nada*, *sakti*, *siva*, *santa* and *atita*.

I am the oblation to the gods and the oblation to the *manes*. I am devoid of all ideas of rejection and acceptance. I am Vishnu, I am Siva, I am Brahman (the creator), and I alone am their cause. (143)

क्षालितकलुषमयोहं क्षपितभवक्लेशजालहृदयोहम् ।
क्षान्तादक्षरसुवाटितविधव्यवहारमूलमहमेव ॥ १४४ ॥

All my sins have been washed away. The sorrows of phenomenal existence have been dispelled from my heart. I am the root of all the various activities expressed by the letters ending with *ksha* and beginning with *a*.* (144)

बहुभिः किनेभिरुक्तैः अहमेवं चराचरं विश्वम् ।
शीकरफेनतरङ्गाः सिन्धोरपराणि न खलु वस्तूनि ॥ १४५ ॥

Why say so much! All this universe, sentient and non-sentient, is myself. Spray and foam and wave are not, in reality, substances different from the ocean. (145)

शरणं न हि मम जननी न पिता न सुता न सोदरा नान्ये ।
परमं शरणमिदं स्यात् चरणं मम मूर्धि देशिकन्यस्तम् ॥ १४६ ॥

* अ (a) and क्ष (ksha) are the first and last letters of the Samskrit alphabet.

My refuge is neither my mother, nor father, nor sons, nor brothers, nor others. My supreme refuge shall be the foot placed by my master on my head. (146)

आस्ते देशिकचरणं निरवधिरास्ते तदीक्षणे करुणा ।

आस्ते किमपि यदुक्तं किमतः परमस्त जन्मसाफल्यम्

॥ १४७ ॥

There is the foot of the master. There is unbounded mercy in his look. There is whatever he has taught. Is there any higher fulfilment of life ? (147)

हिमकरकरौयसान्द्राः कांधितवरदानकल्पकविशेषाः ।

श्रीगुरुचरणकटाक्षाः शिविराश्शमयन्ति चित्तसन्तापम् ॥ १४८ ॥

The looks of the venerable master are as full as the flood of rays of the (full) moon, they are a variety of the celestial tree in granting whatever boon is desired, and they soothen and quell the sorrow of the mind. (148)

कबलितचञ्चलचेतोगुरुतरमरड्कज्ञातपरितोषा ।

शेते हृदयगुहायां चिरतरमेकैव चिन्मयी भुजगी ॥ १४९ ॥

In the cave of the heart there lies for ever by herself, the serpent-maid of pure conscious-

ness, made happy by swallowing the huge frog of a fickle mind. (149)

मयि सुखबोधपयोधौ महति ब्रह्माण्डबुद्धुदसहस्रम् ।
मायाविशेषशालिनि भूत्वा भूत्वा पुनस्तिरोधते ॥ १५० ॥

In the vast ocean of bliss and realisation, which is myself, characterised by *maya*, a thousand universe-bubbles spring up and disappear again and again. (150)

गुरुकृपयैव सुनावा प्राक्तनभाग्यप्रवृद्धमारुतया ।
दुस्सहदुखतरङ्गः तुङ्गः संसाः सागरस्तीर्णः ॥ १५१ ॥

Solely by the good ship of the master's grace, wafted by the wind of good luck acquired in former lives, I have crossed the vast ocean of phenomenal existence, whose waves of sorrow are unendurable. (151)

सति तमसि मोहरूपे विश्वमपश्यं तदेतदित्याखिलम् ।
उदितवति बोधमानौ किमपि न पश्यामि किं त्विदं चित्रम्
॥ १५२ ॥

While there was the darkness of ignorance, I saw the whole universe as a reality before my eyes. But when the sun of knowledge

has risen, I see nothing at all. This is wonderful! (152)

नाहं नमामि देवान् देवानतीत्य न सेवते देवम् ।
न रदनु करोति विद्यानं तस्मै यतते नमो नमो मद्यम् ॥ १५३ ॥

I prostrate not to the gods. One who is beyond all gods, does not salute a god. After that stage, one does no prescribed act. I prostrate again and again to my own self, which is the root of all endeavour. (153)

इत्यात्मबोधलाभं मुहुरप्युत्तिविन्द्य मोदमानेन ।
प्रारन्धकर्मणोऽन्ते परं पदं प्राप्यते स्म कैवल्यम् ॥ १५४ ॥

Thus, rejoicing again and again at the thought of his having gained the knowledge of the self, he reaches the supreme state of absoluteness (*kaivalya*), when the fruits of actions ripe for present enjoyment are exhausted. (154)

मोहान्धकारहरणं संसारोद्वेजसागरोत्तरणम् ।
स्वात्मनिरूपणमेतत् प्रकरणमकुरुत दक्षिणामूर्तिः ॥ १५५ ॥

The Lord facing the south *, himself, has composed this work entitled "The definition

* Dakshinamurti, the Lord Siva in the shape of a spiritual teacher.

of one's own self", which will dispel the darkness of ignorance and will carry one across the shoreless ocean of phenomenal existence. (155)

अज्ञानान्त्यविहन्ता विरचितविज्ञानपद्मजोलासः ।

मानसगग्नतलं मे भासयति श्रान्तिवासगुरुमातुः ॥ १५६ ॥

The sky of my mind is illumined by the sun of the master who is the Lord Vishnu that destroys the darkness of ignorance and causes the lotus of realisation to blossom. (156)

Here Ends

THE DEFINITION OF ONE'S OWN SELF.

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